THE WOMEN'S INTERNATIONAL QUARTERLY.

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CONTENTS

Editorial.	
Religion and the South American Student	Miss Ruth Rouse.
Women's Problems in Jamaica	
Women's Suffrage in Germany	Miss L. E. Matthaei.
Portes Ouvertes en Suisse	L. Chouet.
Christian Work among Japanese Women Students	Miss E. G. Philipps.
The Personal Work Movement and the Y.W.C.A. in China	Miss Ruth Paxson.
Etudes sur la Vie de Saint Paul	Mlle. S. de Dietrich.
Reviews of Books.	
Association and General News.	

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OCTOBER, 1918.

PURPOSE:—To help the women of to-day in their interpretation of Christianity, and in the application of Christian principles to the conditions of their life and work.

Fellow-workers with God.

"Each shall receive his own reward according to his own labour. For we are God's fellow-workers: ye are God's tilled land, God's building."
—ST. PAUL.

"Remember, you are not the Architect, you are the workman."
—R. A. FALCONER.

"Come ill or well, the cross, the crown,
The rainbow or the thunder,
I fling my soul and body down
For God to plough them under."
—R. L. STEVENSON.

"When any master holds 'twixt hand and chin
A violin of mine, he will be glad
That Stradivari lived, made violins,
And made them of the best . . .
. . . For while God gives them skill,
I give them instruments to play upon,
God using me to help Him . . .
He could not make Antonio Stradivari's violins
Without Antonio."
—GEORGE ELIOT.

NOTE:—This periodical is published by the Committee of the World's Young Women's Christian Association, but that Committee does not hold itself responsible for views which may be expressed by individual writers on matters outside the Association.

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Editorial.

THE PLACE OF THE Y.W.C.A. IN THE COMITY OF WOMEN'S SOCIETIES.

In the "QUARTERLY" for April, 1917, editorial notice was taken of a subject very constantly upon the mind of the Executive Committee of the World's Young Women's Christian Association during that year. A number of contributors were also found willing to discuss in the review the same subject from different points of view, namely, the Outreach of the Association and more especially the problem of recreation in its branches. We have reason to believe that useful service was rendered by the review in this way, and the Executive's only regret was that its pages were not even more widely used for an interchange of opinion. They truly welcome, as do the readers of the review, any contribution of thought on vital questions concerning young women and any constructive criticism which may be sent in from any quarter, whether by those who are workers in the Young Women's Christian Association or in any other connections.

We remind our readers, regular and occasional, of this fact, because again a difficult and far-reaching question is pressing upon the mind of the Executive Committee of the World's Young Women's Christian Association, and it is anxious again to collect ideas as widely as possible both from within and without the Association. This question is the Place of the Young Women's Christian Association in the Comity of Women's Societies, *i.e.*, the raison d'être of the Association, its peculiar contribution to the life of the younger generation among whom are the leaders, as well as the rank and file, of the women workers of to-morrow, its special claim upon those who would serve their generation with the best that God has given them.

During the past four years the Association, as the articles in this "QUARTERLY" alone would testify, has developed activities in many countries never connected with it in the minds of those who inaugurated the movement. Moreover this new service has undoubtedly been welcomed by thousands of young people, men as well as women, not previously touched by the Association. On the other hand, leaders and members of other societies, and also some workers within the Association, wonder

whether some of these activities are really the concern of the Association at all. Is it not better in this age of specialisation to divide operations, and for those with certain vocations to perfect their service along particular lines, whether as individuals or corporately? Shall we not secure better results in the long run by observing a Comity of Women's Societies, by realizing there are diversities of gifts, ministrations and workings in each one of which the Spirit is given to profit withal, rather than by all trying to do everything that comes to our particular hand? For this is certainly not a question of religious work for and with young women versus secular. As Browning says,

> "All service ranks the same with God:
> If now, as formerly, He trod
> Paradise, His presence fills
> Our earth, each only as God wills
> Can work." . . .

Nor is it that in any sense the Executive Committee would check initiative, nor that members of other societies begrudge the new openings that have developed for the Association. The question is that especially those outside the Association are looking for and some of them even wistfully hoping for some special contribution from the Young Women's Christian Association as it undertakes lines of work hitherto carried on by other bodies. Has it not some new thing to give, some message that is different from what others have given along those lines before? For example, when the Association organizes a thrift campaign among professional girls, or educational lectures, or welfare work for factory girls, the outsider very naturally expects to see some special reason justified: there are so many other agencies which might do such work and thus much organization be spared.

The whole matter may be summed up in the question, "What is the message of the Young Women's Christian Association of to-day?" It may be a message lived or a message spoken, and as such it is to be discussed by the Executive of the World's Young Women's Christian Association at a Retreat-Conference to be held we hope this autumn in or near London. Its members would ask for the help of every reader of the "QUARTERLY" at that time by intercession, and any correspondence by letter on the subject will be welcomed at the office.

Religion and the South American Student.*

Ruth Rouse.

HIGHER education in South America was religious in origin. The university system dates back to the early days of the Spanish Conquest : the University of San Marco in Lima, the oldest in the New World, was founded in 1551 ; others followed in rapid succession. All were organised by the clergy, secular or religious, and had as their main object to promote the cause of religion in the colonies by providing an educated clergy to cater for the spiritual welfare of the settlers and to further the work of evangelisation amongst the natives. For three centuries the control of higher education was entirely in the hands of the Church, theology overshadowed all other faculties, and the influence of the universities ecclesiastically and politically was conservative. The casting off of the Spanish yoke, and the formation of independent nationalities in the early nineteenth century, was speedily followed by complete secularisation of the universities. Those which retain their faculty of theology do so only in name, and the whole tendency of the university life has been to sever all connection with anything that may conceivably be considered clerical. To such an extent has the enmity of all things clerical been carried in education, that you are confronted with the curious phenomenon that in the Spanish-speaking republics, Latin, the basis of their language and culture, has been banished from the curriculum of the univerities and secondary schools. Any intelligent Latin-American when asked why, at once explains that it is because Latin is the ecclesiastical language *par excellence.* This rejection of Latin is typical ; the main tendencies in the universities for the last hundred years have been anti-clerical, and they have been dominated by French critical thought and scepticism. Only in one republic—Chile—has a Roman Catholic university, independent of the State, been established to counteract these tendencies. It is of recent origin, private munificence has equipped and housed it splendidly, but the extent

* Reprinted by permission from *The Challenge*, August 18th, 1916.

of its influence remains to be tested. It is planted close to the State University of Chile in Santiago—Louvain and Liège in the same university town.

The university professors are largely hostile to religion as they understand it. A leading educationist, who is an ardent admirer of the United States, says: "The one point to which Argentine education is superior to that in North America is that it has nothing to do with religion." Many thoughtful men actually regard Christianity as a factor harmful to morality. The younger men are less hostile than indifferent. Religious problems are never discussed amongst students; Christianity is simply out of court as a factor in real life—even amongst the women students few pay any attention to religious observances; or if they do, it is in order to please their more conservative and religious mothers.

Secondary education is less wholly secular. The religious orders still have many secondary schools for boys, where plentiful religious instruction is given. Their influence, however, does not appear to be lasting. In a strongly Roman Catholic Republic like Peru the first-year university men coming from the Jesuit schools will take pains to defend religion in their essays, but will cease to do so in later years. In the far more secular Argentine, on the contrary, the universal unreligion of the educated boys is amazing. Christian teachers in higher schools declare that previous education seems to make no difference—whether brought up at home or in convent schools or in Government institutions, all the boys alike seem utterly indifferent to religious questions and unconscious of religious needs. The convent schools for girls, however, exercise a wider and deeper influence, and the strong hold which the Roman Catholic Church still retains amongst the women of the upper and wealthy classes is undoubtedly due in part to the careful religious training given by the nuns of the Sacred Heart and others.

To return to the universities. It is easy to say broadly that the Latin-American students are hostile to religion; but such a statement is unfair unless their attitude on religious questions is studied in the light of their general environment—only so can it be understood. What are the main interests of the South American student?

His studies are *professional*. The universities are made

up of the faculties of law, medicine, engineering, pharmacy, and dentistry, and although these courses are broader than they would be in Europe or North America, his years at the university are a preparation for a career, not an education for life. Only in Santiago, Chile, and Buenos Ayres, Argentine, is there an arts faculty. In both cases the women in this faculty outnumber the men, in spite of the small number of women students in universities. Apart from these arts courses a few women are found in medicine, a large number in pharmacy and dentistry, and a very occasional one in engineering and law. In spite of the professional nature of his studies, it must by no means be inferred that the South American is without culture. He is a great lover of knowledge for itself, often speaks two or three modern languages, is broad in his vision, cosmopolitan in his sympathies, very fond of discussion, and with a great command of language to express his views. He has graceful manners and is a friendly personage.

There is but little corporate life among the students. They gather in the university to be taught, not to form a living unit with it. The professors are men who combine teaching with the practice of their professions, and take no special interest in the university, still less in the students' physical and moral welfare. There is exceedingly little organised student life, and few student societies. Such as there are do not tend to flourish, with the single exception of the Students' Federation, an institution which exists in almost all the South American republics, a sort of combination of a Students' Representative Council and a trades union. In Chile at least this organisation is very influential, and exists in schools as well as in the university. It aims at securing the rights of students, if necessary by strikes, and has used its power at different times to secure the retnrn to Rome of an unpopular Cardinal, or the retirement of the head of a Medical School. Very little social life, however, centres round the Federation. There are no athletic clubs, and sports play little part in the student life. The students lead a somewhat Bohemian life, subject to many temptations, and with no helps in the fight for character. To quote one of themselves : "The inner life of the student shows lack of social purpose, lawlessness, and the spirit of each man for himself."

There are signs, however, that the Latin-American student is becoming conscious of his lack of much that makes university life worth living in other lands, and is reaching after a healthier social life. In Chile the Students' Federation is raising funds for a hostel in Buenos Ayres, where the city Young Men's Christian Association has a large building with a very fine modern gymnasium and swimming bath, and first-class physical instructors; hundreds of students join as members, and have been formed into a special Student Young Men's Christian Association. They take part eagerly in sports and matches, and many of them make fine athletes. Moreover, it is not only physical but moral exercise they seek. Each year the Student Young Men's Christian Association holds a summer camp at Piriapolis, Uruguay, attended by students from Chile, Argentine, Uruguay and Brazil. It is the South American "Swanwick";* Piriapolis stands for the Christian ideal of manhood, with Christian faith for its dynamic. The students come, and their Governments give them free passes on the railways; the attraction unquestionably is the vision of the possibility of a healthy and pure social life.

Politics have always played a large part in the life of South American students. All men in political life have passed through the universities; in riots, revolutions, and civil war students have always taken a leading part. They are intensely patriotic, and regard themselves and are regarded as the guardians of their nation's honour. The very absence of student life turns the student to politics as an outlet for his energies. Where student papers exist, they are largely devoted to political questions. Europe has tended to laugh at the frequency of South American revolutions (N.B.—The larger republics know them no more), but Europe forgets the political idealism and love for humanity that often lay behind these revolutions. Constitution—making, and breaking, has been the student's way of expressing his desire for the coming of the Kingdom of God on earth, though he would not so name his dimly apprehended vision.

To-day, in this era of comparative political stability, the student in South America, as in other lands, is turning

* "Swanwick," the first Conference Estate of Great Britain, where student and many other religious gatherings are held year by year.

his attention to social rather than to political questions—and there are signs that in the future his patriotism will express itself in the exposure of social wrongs and in social service. The students in Chile are running night schools for uneducated men. There is a growing tendency amongst educated men and women to study the social service schemes of other countries, and to adapt from them what is suited to their own needs. These needs are pressing, for the modern industrial conditions of Europe are being rapidly reproduced in South America ; so again by reason of the enormous immigration are the peculiar race problems of North America. The Latin-American students in North American Universities (there are at least fifteen hundred such) show a keen interest in settlements and other forms of social work, and a desire to introduce such institutions on their return.

The educated man of South America is a political idealist, he is a man in whom is awakening a sense of the need for character-building and a desire for social service. Hidden from his gaze by the mists of prejudice and dislike of certain religious institutions, is the eternal truth that Christ alone can give him power to fulfil his aspirations for himself and for society. For the most part he has neither seen nor heard of a vital Christianity that may help him wi h the real problems of his actual life. He has no fundamental incapacity for the spiritual life ; his hostility or indifference to religion is due to lack of contact with the real thing.

Women's Problems in Jamaica.

THE British Empire numbers some of its oldest Colonial possessions in the West Indies, and yet the average American is far better informed about these islands in general, and about Jamaica in particular, than is the average Englishman. This attempt to describe the life of the women in Jamaica is specially for the benefit of that kind of English person, at home or abroad, who, knowing vaguely where the West Indies are, is quite ignorant of their mode of life and types of people, the kind of person whose first remark is nearly always, "Really; you come from Jamaica? Now do tell me, what language do you talk out there?"

Certainly they have some excuse. Nothing is more misleading than the name West Indies, for we are really in the Caribbean Sea, nearer Central America than anywhere else and our position largely "makes" us. It gives us our lovely climate, which is hot, yes, but quite dry and tempered by a nearly constant sea breeze. That and our scenery alone, coupled with our nearness to America, would have attracted tourists in their hundreds: and now that the Panama Canal has been opened, our communications will be far wider and at the same time far closer with other countries. As Miss Winifred James said in her delightful book of recollections of the West Indies and Panama, "Jamaica, which stood like a solitary inn upon the road to town, was reaping the benefit. . . ." It is a relief to leave the ship after five weary days from New York, and once visitors make our acquaintance they come back again.

This central position on the lap of the New World, so to speak, and within easy arm's reach of the Old, is the direct cause of the wonderfully cosmopolitan element in the island. The enormous majority of the population is either black or coloured—that is, originally negro but now of slightly mixed blood, ranging in education and employment from the entirely ignorant banana-hand on the wharfs to the highly-cultured and brilliantly-clever K.C. The white people are a mere handful in comparison, and are practically all English and American. French people do not seem to travel much, or at any rate their wanderings certainly do

not bring them here. The few German people to be met in pre-war days were either merchants or officers of the steamship lines.

This white element lives perfectly happily and naturally among the black; they are the planters, engineers, etc., and heads of public services. Then there are thousands of Indian coolies, indentured labourers who come on special ships, mostly, I think, from Calcutta. There are, of course, some well-to-do Indians, whose children one meets in the best schools, but the vast majority of them are very poor and quite illiterate—men, women and children alike. Their work lies entirely up-country, on the banana plantations and in the canefields, with the result that they are almost an unknown quantity to all but their overseers on the spot. In Trinidad, on the contrary, one meets them everywhere in the streets from the minute one lands.

And still that is not all. There is a large and increasing Chinese element in the population; they are the shopkeepers. People call the English a nation of shopkeepers, but I know nothing more striking than the cleverness with which the newly-arrived "Chinaman," entirely ignorant, it may be, of English, sets up his shop, captures his custom, makes a large profit withal, and completely ousts his native rival. He is everywhere—in the back streets of the big towns and up in the hills; nearly every stopping-place has John's shanty, where one can buy one's "quattie worth" (1½d.) of salt fish, flour, hard crackers, etc., and one's tin of condensed milk. In a really palatial establishment you get sardines and tinned beef. Quite the most usual thing, for which one's buggy has to stop on that wonderful drive up from Gordon Town to the Blue Mountain Peak—up, ever higher, then back again over your old track 100 yards up, passing the huge red scar of a landslide or a precipice, out into the blazing sun and back again into deep, shady gullies, with their clear streams, bamboos, tree ferns and delicate begonias, and humming-birds—is the dray with John Chinaman marching solemnly behind his mules and his barrels of provisions from Kingston. They do not, apparently, emigrate in families; there are very few Chinese women, and the result is much intermarriage with the black women, with or without the usual ceremony. While most Chinese shopkeepers own small places and cater for the scattered poorer classes,

there are one or two shops in the best parts of Kingston where one gets the most exquisite Chinese goods—silk and jewellery and carved work. Indeed, some of the wealthiest people in the whole island are Chinese gentlemen, whose daughters go to England to be finished after the best secondary education Jamaica can give. It is mainly thanks to these wealthy and influential citizens, that the Chinese have been able to build and beautify an immense temple of their own in the city of Kingston.

I have spoken rather at length about our Chinese population because we shall not return to them. Among other race representatives I have met out here the most vivid memory-pictures are those of two South American grandees, a Portuguese beggar, a Syrian itinerating dealer in cloth—and a French poodle!

Now, what problems are raised by this mixture of population? What are the special needs of the womanhood of Jamaica, and what are the opportunities before the Young Women's Christian Association out here? The field may be considered either according to nationality, where the Indian group stands out very clearly, or one might think of it according to occupation. The latter seems the only way to tackle the huge numbers of black and coloured women.

Let us first think, then, of the Indian women, who have come over with their families from the swarming plains of the Punjab. It is true that they may not go back before their term of service is over, and they are in a strange land. But their lot does not strike one as being so hard as that of the Indian Labour Corps men who were drafted to France. They are in a climate which is always as warm as their own, and often dryer and more healthy; they have no difficulty in getting the food they are used to; the agricultural life, though perhaps more regular and more strenuous, is very like their life at home, and they are free to worship after their own fashion. But now look at the other side of the picture. These women are entirely illiterate, and their children either grow up just as illiterate or their education is too spasmodic to be of much real value. They are mostly non-Christians when they come, and they are very largely non-Christians when they leave. I hope I am entirely wrong in what I am going to say, but I know that five years ago there was very little real effort

on the part of the community to do anything towards educating these women and children (more particularly, of course, the children, who have far more available time than the mothers themselves) or to give them a chance of living a decent, self-respecting, happy life by the power that is in Jesus Christ. Without God these women *cannot* lead that kind of life which every man and woman in the world ought to be given a chance to live. It is high time that the better educated Christian women in Jamaica learned to appreciate the huge responsibility which is constituted by the presence of these untaught thousands in our very midst in a professedly Christian land. Of course there are catechists, and of course there are scattered attempts to teach the children. But this is not enough: these workers are forgotten or ignored by indifferent public opinion. We want fifty times as many women who, simply for the love of Christ, will go and spend themselves in bringing more depth and light and joy into these other women's lives. It would be hard work, but so very much worth while. They are so attractive, these women, with their great capacities for love and devotion and tenderness, specially to animals and children—nothing, I think, could be finer than to make real friends of even a few of these beautiful young coolie girls, and pass on to them one's own ideals of fellowship and service.*

But we must get on to what is, after all, our *own* great problem—how to work things so that Jamaica's women may be citizens—a body of earnest, thorough, strenuous women who, because they have got hold of the ideal of a dedicated life, are the cheeriest, broadest-minded souls, full of love for others and for their country, and serving both in constant generous co-operation. I said we would divide the native women into workable "occupational" groups: we will begin with the real "peasant" class, the

* It might seem that the position of a Young Women's Christian Association with regard to the Indian indentured women in Jamaica was exactly paralleled by that of the Indian Y.M.C.A. with regard to the Indian soldiers and labour corps men in France. It was, so long as the great majority of the Indians were actually under indenture: and I hope we should have had the generosity and the courage to do as the Y.M.C.A. did—hold our hand on the actively evangelizing side of the work, and not take too great an advantage of their peculiarly isolated and dependent position. But since 1913 no indentured labour has come into Jamaica, so that after 1918 any Indians who remain will do so of their own accord, holding land and paying taxes as the ordinary negro population does. This rather alters the situation as compared with that in France.

hillwoman. Along with her large family she lives in her own hut, on her own "ground" up in the hills, grows vegetables and raises some chickens perhaps. Then every Friday night she walks down to the tramcars, buys and sells all Saturday in Kingston, or in any fairly large town that is near, and climbs up again all Saturday night. Obviously one cannot do much for these "market-women." They come so little into contact with others, they have no desire to learn anything new, being perfectly happy and self-supporting where they are. One must remember how misleading it is to think of the lives led by the poorest classes in Europe and in the West Indies as being in any way parallel. Think of what it would mean to have no winter, no real slums, no industrial life in town and factory, quick easy cultivation, and very little expense of clothing, and you will realise how little you would be thanked for interfering with these hillwomen's present lives. The most one can do is to get hold of their children and educate them, and leave the older generation alone.

Girls with a scrap of education go into domestic service. This, like dress-making, provides a very large number of women with a livelihood, and brings in its train much the same opportunities and problems as it produces elsewhere. The third "grade" so to speak, means that the girl has quite a good education behind her probably in a secondary school, and that she gets a position in an office or a shop. The best of our business girls have exactly the same education as all girls who do not expressly leave the island to finish in England. The white girls, too, work in offices. There are a very few of them in comparison, but not many unmarried girls can afford to devote all their time and energy to shining socially and enjoying themselves.

All generalisations are partly untrue and wholly dangerous, but one is more or less within the bounds of the truth in saying that our average society young girl is a more careless, frivolous, religiously indifferent young person than the coloured girl with the same education but not the same social "advantages." For though colour prejudice with us is, as compared with certain other countries, practically non-existent, at any rate not obtrusive, there is an undoubted distinction drawn between the two races, especially among the women. A man rises if he proves himself worthy, and mixes as a rule on equal terms with

his associates, no matter what his colour : but in private circles like keeps jealously to like. Of course it is a question whether the others miss much, but certainly whatever there is of pleasure, or really uplifting, broadening educative value in the average white society is not theirs at present. Our life is undoubtedly very pleasant for any girl —a lovely climate, early hours off from business (Kingston is "a city of the dead" after 4.30 p.m.), tennis parties and dances all the year round, polo matches at camp, visiting in the hills in the hot weather, and much excitement whenever any vessel of the B.W.I. fleet was in the harbour. But there is, I am afraid, no compensating or balancing depth. There is such a lot that is morally and spiritually asleep. At the bottom of it all there is a dead weight of spiritual inertia, selfishness, narrowness, indifference, unwillingness to appreciate the personal responsibility that life means in a moral universe. Of course all except non-Christian immigrants, are baptized, but the real church life amongst the white population is largely left to clergymen and their families and most of the rest is formal religion. Naturally there is slackness elsewhere than in the white element. But it is a significant thing that if ever I heard a girl at school talking about church work in her off hours, it was certain not to be a white girl.

It is difficult to be earnest and strenuous out here—there are no appalling slums to shock one into a sense of the solidarity and responsibility of life ; very few people have the money or the time to travel and broaden their horizon in the least. There is no Student Christian Movement to awaken even the few students we have to a sense of the things that really matter. And as for the missionary motive and impulse, how can you expect much while there is nothing at all in the ordinary morning or evening service to remind any congregation of the awful need in other countries, and of the missionaries who are pouring out their whole life and soul in single-hearted service to God and the people who do not know Him ?

But what a challenge and what a chance for the Young Women's Christian Association ! Think of what could be done by an Association really alive working alongside of an improved and better staffed education service in the island—with clubs, Christian Unions in training colleges, and continuation classes in various

subjects for girls, and camps, and Girl Guide Companies, so as to bring into being a generation of more liberally educated women, each living a pure, useful, dedicated life, developing for Christ along all lines, physical, intellectual, moral and spiritual—interested in missions, keen on intercession, working out on the spot their ideals of sympathetic fellowship and service by serving among the Indians as far as ever Government regulations permitted, and gradually raising the tone of the island so that the moral slackness and immorality which is our greatest shame and danger is no longer possible in such an atmosphere.

Pray for us that we may realise this vision—for we desperately need such help as that.

Women's Suffrage in Germany.

Louise E. Matthaei, B.A.

The first impression received on reading about women's activities in Germany during the war is that they have run on lines extremely similar to those in other countries. Philanthropic and social work, the struggle for political rights, educational and medical propaganda have followed roughly the same course as elsewhere. The general situation also is broadly the same in all countries; the war has not created the woman's problem and has not solved it; but it has put it on a new footing and powerfully stimulated a public interest which was threatening to become a little stale and indifferent.

The difference between Germany and other countries comes out most clearly in the political situation. The struggle for women's votes is in Germany several stages behind the level reached, say, in America. In Germany woman's suffrage is undergoing the necessary but unpleasant process of being brought up in parliamentary proceedings by the advanced Parties with the absolute certainty of a most unsympathetic reception. Yet ridicule

has been absent, and the outlook is perhaps more hopeful than might have been expected. The great contention now is to get the subject treated as an immediate one and not to have it politely shelved; it is accidentally a great advantage that there are so many opportunities of putting the test question in the various parliaments of the many States composing the Empire. It must here be explained that there is a double process to be gone through in Germany before the Woman's Suffrage Movement can be said to be complete; firstly, women have to obtain the right to vote for members of the central or chief Parliament, the *Reichstag*; this body is the principal legislative and political body in the Empire, and is elected by direct manhood suffrage from all parts of Germany. Secondly, there exist the Parliaments or Diets of the various States, *e.g.*, Prussia, Baden, Saxony, Bavaria, Württemberg, etc., etc. These are very important political bodies, and it is essential that women should obtain the right to vote for members of these bodies as well as for the delegates to the Reichstag. But the question of the franchise for the local parliaments is more complicated than that of the Reichstag franchise; everywhere the local male franchise itself needs revising; in some States it is extremely antiquated, *e.g.*, in Prussia. It is therefore argued that to attempt to introduce women's suffrage before the existing male suffrage is itself reformed is both premature and futile. On the other hand, this very federalism of the German Empire, this sub-division, as it were, into separate States, gives a slightly better chance of success. Opposition cannot be quite so concentrated, nor could it be felt that to give the suffrage, say, in Baden, must necessarily involve the whole country in disaster. At present, however, there is small chance of success even in progressive Baden. The Constitutional Committee of the Baden Chamber has recently rejected Women's Suffrage by nine to three; the Württemberg Committee has done the same; Saxony, where there is a very Conservative Government, will not hear of it, and even the liberal towns of Hamburg and Bremen are averse to it. The most important discussion during the war, however, has been that raised in the Prussian Diet; German feminists were undoubtedly well advised in their bold attempt to make a beginning of attacking this great and important House. The actual motion was, as we should expect,

rejected by a huge majority on May 2nd this year (421 to 22; the 22 were 10 Socialists and 12 Poles). Yet the attitude of the Parties, except the Conservative Party, was not wholly antagonistic. The most radical of the bourgeois Parties, the People's Progressive Party, has long been in favour of the principle of the women's vote; but they are anxious about the fate of the notorious Manhood Suffrage Bill now being discussed, and refuse "to add another ounce of cargo to a very unseaworthy boat, which is just about to drift into port at last." The Centre Party speaker, on January 16th, while refusing to support the resolution, yet added that neither Christian precept nor Church law forbade the giving of votes to women; this is an important declaration as it means that one of the largest Parties will not condemn Women's Suffrage *ab initio*. But what is most striking is that the National Liberals, who are really a moderate Conservative Party, passed a Party resolution at the end of the previous year, 1917, affirming the entire political equality of men and women as a principle, although in the opinion of the Party the present is the worst possible moment in which to raise the question; they also hold that the communal and Church franchise should precede the parliamentary franchise, and therefore they will not hear of the larger reform until the smaller has been won. The National Liberal Party has elected some women on to its central executive, a proceeding which attracted some notice.

A previous attempt made last year to raise the question in the Imperial Central Parliament or Reichstag was also unsuccessful. A carefully prepared women's petition to the Constitutional Committee pointed out, among other facts, that already in 1907 one-third of the total labour of the country, *i.e.*, nine million persons, was female labour, and that since the war the proportion had increased enormously; but the petition was shelved without discussion, in spite of the protests of the Socialist speaker.

As is usual when the question enters on this stage, a good deal of disagreement has begun to operate among the women themselves. There are two main causes of disagreement, the actual principle of women's suffrage itself and, in the various Diets, the further principle of the equal suffrage as against the limited, in other words, the issue of democracy against reaction. The women's world in Germany

is by no means generally converted to the principle of votes for women, while as to the suffrage question in general, it shares in the distracting conflict of views which is unsettling the country. It is really a great step forward that the principal federation of women's societies in Germany, the *Bund Deutscher Frauenvereine* (corresponds to our National Union of Women Workers), which is a very patriotic and fairly Conservative body, should have come to the conclusion that not much economic or social progress can be made without giving women some political rights. Their programme, published in October, 1917, declares that the coming constitutional reform in Germany cannot, and must not, pass by the woman's question; it cannot, and must not, deny to woman her share in the new spirit of reform; woman, as all other elements in the State, must be called upon to share responsibility and co-operation. As in other belligerent countries, this body repudiates the idea that women's political rights can in any way be looked on as a reward for services rendered during the war. The result of this declaration has been, however, that the Evangelical Women's Alliance has thought itself obliged to withdraw from the Federation, as it definitely disapproves of Women's Suffrage, and it is almost certain that this anti-suffrage movement will spread in proportion as the suffrage movement itself gathers force.

For this suffrage movement is likely to be stronger in the future, not only on account of the general causes mentioned at the beginning of this article, but further because of the fortunate amalgamation between the two rival Women's Suffrage Societies which took place in March, 1916. The German Union (*Vereinigung*) for Women's Votes and the German Association (*Verband*) for Women's Votes agreed at a joint conference at Weimar to become one body. The Association, the more progressive body, agreed to come in on the basis of demanding votes for women on the same terms as for men; this meant that it abandoned its previous more radical position of demanding the universal and equal franchise (in the Diets) for all men and women. Now in Germany the demand for the universal and equal franchise is the most burning party question of the day, and the abandonment of what many considered to be an extreme and intransigeant demand means that the women unite together on a non-party programme. This is probably

wise, although many members of the Association expressed regret at what they considered a retrograde step, feeling that the women's cause ought simultaneously to be the cause of progress also. One section, the German Alliance (*Bund*) for Women's Votes, headed by Minna Cauer, and including some of the best known German suffragists, refused to come in on such a programme, and remains as an independent body, conducting a vigorous radical campaign on its own account. This group has not unnaturally drawn somewhat nearer to the Socialist women and is prepared to send in petitions together with them and to work with them. The Socialist women, of course, are suffragists by profession, and Women's Votes are definitely a part of the Socialist Party programme. The Socialist women's paper, *Die Gleichheit*, *Equality*, edited for many years by the well-known Clara Zetkin, was one of the ablest of the women's papers. Clara Zetkin, however, belonged to the Minority Socialists, and conducted her journal to advance their cause; as the paper is the property of the Party, the Majority Executive eventually thought itself justified in removing her from the paper to which she had given her life and resuming the control of it in 1917.

Failing success in obtaining the political vote, whether for the central Reichstag whether for the separate parliaments, it seems an obvious step to work for the municipal or local government vote in as many towns and districts as possible. For this, therefore, an active campaign has been carried on and has received some slight encouragement "from Olympus"; on May 16th of last year a Prussian Government representative actually declared in the Suffrage Committee of the Prussian House that women had given such "valuable services" to the country during the war that it was possible a change would come after the war and that the municipal vote would be given to them, should the proposed general reform of German local administration throughout the Empire be carried out; he hastily added that "no definite conclusions" must be drawn from his words. Dernburg, too, who, as ex-Colonial Minister and independent critic, can always gain a hearing, supported the woman's movement at a discussion in the Prussian House of Lords in the previous year (March 31st; the House was discussing a petition against the municipal vote for women); he was supported by the

Oberbürgermeister of Breslau. It is true, however, that the extension of the municipal vote to women in some parts of Germany would seem almost futile before the old-fashioned municipal franchise for men is reformed. There is meanwhile a very distinct movement for obtaining the co-operation of women in local government by the alternative method of placing women members directly on local government committees. Thus the Berlin Town Council, which rejected a Socialist resolution for taking steps to give the municipal vote to women on the ground that such action was premature pending the whole question of municipal reform (October 30th, 1917), was yet very willing to extend and to develop its previous policy of adding women members to its committees (June, 1917). This policy dates back fifteen years, but the numbers of women previously put on were very small ; they were in any case confined to the Poor Relief Committees. Some figures are given as follows : in March, 1915, on 451 Poor Relief Committees with 6,028 members there were only 159 women, *i.e.*, between 2 and 3 per cent. ; (but four of these had already been elected chairmen) ; on 317 Orphans' Councils there were 553 women members out of a total of 3,238, *i.e.*, 17 per cent. Now, however, the Berlin Council has added a woman member to each of the following Committees : Employment, Infirmaries, Sanatoria, Hospitals, Lunacy, Housing, Charity, School Feeding, Markets, Technical Education. Two Berlin suburbs, with an artizan population, have adopted the same policy ; so has the large town of Leipzig ; in Hamburg nine more women were put on the War Allowances Department ; previously there had been two women to seventy men ; and so on. It is undoubtedly a difficulty that where women have not got the municipal franchise it is felt impossible to give them a voting-voice on the Committees ; they have to be contented with an advisory voice. One of the suburbs of Berlin above mentioned (Neukölln) wishes to take legal steps to have this remedied ; but the same general difficulty is felt here as was found in discussing the municipal franchise, namely, that it is futile to patch this reform on to an out-of-date system.

Thus, to sum up, we may say that the women's suffrage question is suffering from having to be deferred as part of a much larger general movement for franchise

reform, and that this applies both to the political and the municipal problem. Meanwhile women are quietly making themselves felt wherever they can by taking a very active share in public work. Of this activity there can be no doubt; it is very marked in Germany, and has made a considerable impression on the public and on the political world. There is indeed only too much leeway to be made up. Before the war, out of 1,300 towns of a certain size (over 5,000 inhabitants) only 79 put women on their committees, while 1,221 did not; out of forty-eight large towns in only thirty did women take part in municipal life, and then usually only on one committee. Moreover, they held none of the paid municipal posts; their work was entirely voluntary, and consequently very limited in scope in a country where municipal work is highly organized as a paid profession. There is, therefore, much still to be done in the way of spade work, even without any further formal recognition of voting rights. It is extremely encouraging to German women that the Imperial Government itself should have taken a very marked and decided step in appointing for the first time a woman to an Imperial department; Dr. Marie Elisabeth Lüders was appointed head of the Government Department for Women's War Work early in 1917. As such she actually sits on the Imperial Parliamentary Committee for Population Problems. This appointment made a considerable sensation, and undoubtedly created a precedent which all progressive German women earnestly hope to see followed up.

In a following article I hope to give some description of women's share during the war in industrial and philanthropic work both in Germany and Austria.

Portes Ouvertes en Suisse.*

L. Chouet.

I. Ministères Féminins.

C'est une fièvre, une contagion d'apostolats en germe. Nous voilà dotés coup sur coup, à Genève, de deux nouvelles Institutions, créées spécialement en vue d'encourager ou d'éveiller les vocations féminines aux ministères évangéliques et sociaux.

La première en date de ces Institutions a été fondée par M. le Professeur Eugène Choisy. Il avait constaté d'une part que "la moisson est grande et qu'il y a peu d'ouvriers"; d'autre part que nombre de femmes et de jeunes filles ne demandent qu'à être utiles dans le sein de l'Eglise. L'emploi de ces forces latentes d'activité évangélique lui paraissait de jour en jour plus urgent.

Qui ne sait en effet que nos pasteurs sont accablés de besogne, que leur prédication s'en ressent quelquefois, le temps leur faisant défaut pour la préparation; qu'il y a foule de choses dont on pourrait les décharger, et qu'enfin il y a pénurie d'ouvriers pour toutes les paroisses à pourvoir dans tous les pays. Or, en faisant sa double constatation, M. E. Choisy a eu une de ces inspirations qui ne viennent qu'aux chercheurs sincères; il a trouvé sa ligne de conduite dans l'Eglise primitive, et pensé à créer un *Service auxiliaire* à côté de celui des pasteurs, et à confier ce service aux femmes de bonne volonté, aux Priscille, aux Phœbé de notre époque. (Lire sur ce sujet la brochure de M. E. Choisy, *Les Ministères féminins dans l'Eglise primitive*. Lausanne, Imprimerie de la Concorde, 1917.)

Peut-être objectera-t-on que "les veuves, les diaconesses" de la primitive Eglise, n'ont pas eu besoin d'études universitaires pour savoir se dévouer, et qu'elles ont laissé cependant une trace lumineuse de leur passage utile sur la terre. L'objection aurait de la valeur si les milieux n'étaient pas absolument différents. Il ne s'agit plus comme il y a vingt siècles, de ministères restreints dans une Eglise naissante, s'exerçant parmi des croyants zélés et fervents. Il faut au contraire une action conquérante dans un monde plutôt hostile, et c'est pour cela surtout

* Reproduit du *Journal du Bien Public*, Juin, 1918.

qu'*une bonne préparation est nécessaire.* Elle l'est pour comprendre bien toutes les questions religieuses ; elle l'est encore pour éprouver la solidité des vocations. Enfin *les études spéciales et le diplôme* confèrent à la femme une autorité nécessaire.

Que répondre à ceux qui combattent les Ministères féminins au nom de Paul, et de ses déclarations d'il y a vingt siècles ? Je les renvoie à la brochure de M. E. Choisy, surprenant Paul à se réfuter lui-même,—et à Jésus, ne refusant pas autour de lui le service féminin.

Soulignons que " les veuves et les diaconesses " ont eu dans l'Eglise primitive *des charges bien définies.* Ce n'est que lorsque le clergé, pour assurer sa suprématie, a substitué au sacerdoce universel le sacerdoce ecclésiastique et exclusivement masculin, que la femme aspirant à une vie consacrée a été reléguée au couvent. C'est donc revenir à une tradition essentiellement chrétienne, que de créer des Ministères féminins.

Donc, il y a à Genève une école préparatoire aux ministères féminins dans l'Eglise. Le programme l'appelle *Institut des ministères féminins.* (Si j'ajoute " dans l'Eglise " c'est que j'aurai à parler dans un second article, à propos d'une autre école, des ministères féminins *sociaux.*) On demande aux candidates, après les études secondaires, 4 semestres d'études universitaires, après lesquelles, si elles ont subi avec succès l'examen, elles obtiennent un *Certificat d'Etudes bibliques :* première étape.

Parallèlement à ces deux ans d'études, ou ce qui est préférable, dans l'année suivante, elles auront à faire des études pédagogiques, sociales ou missionnaires, et des stages pratiques au Bon Secours, dans les Ecoles ménagères, ou dans les Ecoles du dimanche, du jeudi, etc. : études et pratique qui leur donneront droit à un *Certificat spécial,* délivré par l'Institut des ministères féminins, tandis que c'est le Consistoire de l'Eglise nationale protestante de Genève qui délivre le Certificat d'Etudes bibliques.

Elles pourront alors se présenter aux places à pourvoir, comme catéchistes, évangélistes, secrétaires de paroisses ou de sociétés chrétiennes, missionnaires ; enfin médicins-missionnaires, si elles ont fait des études de médecine. Voilà le champ de travail ouvert aux individualités féminines en quête d'activité chrétienne régulière et organisée. Le nombre des vocations va-t-il répondre au but que se pro-

posent les créateurs de l'Institut? Il y a eu dans ce premier hiver d'exercice, 1917-1918, *neuf* candidates inscrites pour le Certificat d'Etudes bibliques, sur lesquelles quatre se préparent dans les stages pratiques, à l'obtention du Certificat spécial.

II. Ecole suisse d'Etudes sociales pour femmes.

Le Bien, comme la Vérité, a plusieurs faces: je fais donc bonne place, à côté de l'Institut des Ministères féminins, à l'*Ecole suisse d'Etudes sociales pour femmes*, qui vient de s'ouvrir à Genève, par les soins d'un Comité directeur que préside M. le Dr. Töndury, professeur à l'Université.

Disons tout d'abord qu'il nous plait que ce soit un des citoyens de l'antique Rhétie qui ait pris initiative d'un nouvel enseignement dans notre vieille et pédagogique cité. Il y a là un rapprochement de bon augure entre Suisse orientale et Suisse occidentale. Et ce rapprochement n'est pas de surface seulement. C'est bien une vague de fond, puisqu'à notre tradition genevoise d'érudition, d'abstraction et de science pure, s'allie par cette fondation *un élément pratique et social*, avec le but très démocratique d'agir, non au-dessus, mais au milieu de la mêlée. En cela, l'Ecole suisse d'Etudes sociales touche à certaines activités des Ministères féminins, de sorte qu'on distingue entre les deux institutions une intention commune: instruire, éclairer, élever, discipliner la femme suisse, pour la rendre capable de collaborer avec l'homme à l'organisation d'une société meilleure.

On trouvera dans la brochure de M. le Dr. Töndury, *l'Ecole suisse d'Etudes sociales pour Femmes*—Genève, Imprimerie Sonor—tous les renseignements désirables: l'historique de la fondation de l'Ecole; les noms des sociétés qui l'ont appuyée; le programme des Cours, les conditions financières et autres, des Inscriptions, etc.

Le Diplôme de l'Ecole certifie que la porteuse du diplôme est *scientifiquement et pratiquement* préparée aux carrières suivantes:

I. *Protection de l'Enfance.*—Directrices ou employées d'institutions, asiles, orphelinats, etc.

Tutrices, *curatrices*, enquêteuses pour tribunaux d'enfants, etc.

Directrices ou employées de Bureaux de consultation, de Bibliothèques populaires, salles de lecture, etc.

II. *Assistantes de police, inspectrices* de bureaux d'hygiène, inspectrices et fonctionnaires de l'assistance et de la bienfaisance, publiques et privées. Secrétaires de sociétés féminines, etc.

III. Directrices de cliniques, de maisons de convalescence, de cuisines populaires, de restaurants sans alcool, de homes féminins, etc.

IV. Maîtresses pour l'enseignement de l'économie familiale, de l'économie politique et du droit, dans les Ecoles de jeunes filles, classes normales, cours populaires, etc.

La préparation à ces quatre groupes de carrières se fait dans quatre séminaires, avec un enseignement de 2 heures par semaine chacun, soit 8 heures par semaine. Le Diplôme de l'Ecole s'obtient à la suite d'examens justifiant que les candidates ont suivi avec succès l'enseignement de l'Ecole, et *travaillé pratiquement*, pendant un an au moins, dans une œuvre sociale.

A côté des Séminaires, l'Ecole a organisé des Conférences où l'on traitera, dans le premier semestre, de la Famille, de son Rôle dans l'Etat, etc., la vie et les droits de la Famille servant de base à l'activité social bien entendue. La mère de famille, la jeune fille qui aspire à le devenir, ou à aider aux familles trop chargées, se rendront compte de la solidarité des foyers, les conditions d'hygiène, de logement, d'éducation d'un foyer influant directement sur les autres. Une fois leur attention éveillée sur la complexité de ces questions, et de tant d'autres, les femmes en feront *leur affaire*, et voudront s'éclairer pour être capables de bien remplir *leur Devoir social*. L'Ecole répondra à toutes ces aspirations féminines.

Mais le sens du Devoir social ne va pas sans l'intérêt des choses de l'Etat: c'est ainsi que le contact entre Confédérés, l'étude commune de nos Institutions officielles et des rouages de notre vie politique et civile, prépareront à l'Etat suisse—c'est un des buts de l'Ecole—un avenir d'entente, d'union plus intime, de force nationale plus consciente d'elle-même.

Je n'ai plus, en terminant, qu'à souhaiter bon courage à toutes les femmes de bonne volonté qui vont franchir le seuil des Portes ouvertes, et à leur rappeler que, selon le mot d'un grand moraliste, dans la plupart des carrières, " pour faire son devoir, il faut faire plus que son devoir."

Christian Work Among Japanese Women Students.*

E. G. Philipps, Tokyo.

It was with hesitation that I accepted the invitation to write on the subject of Christian work among women students, as I felt that though I could say much on the problems presented, I had little to contribute towards the solution. However, I venture to offer some disconnected thoughts, based on experience gained during fifteen years, in the hope that they may be of some use to fellow-missionaries who are just taking up student work. In what I say below I have in mind chiefly graduates of Government schools who are above high-school age.

What is it that induces the busy non-Christian student to give up part of her overcrowded day to a Bible lesson? Her motives are various. The ordinary happy high-school girl has little sense of need. She wants to "be good," and she begins to realize it is not easy; her school ethics lessons, if of a high standard, have roused in her a desire for better things, and she comes in a child-like way to ask for Christian teaching because she believes it will help her to be good. Again, many girls come because some teacher has told them that they cannot get on without some faith, and they think attendance at a Bible class will give them "some faith." Thirdly, there are the older and more thoughtful students, who come with a real sense of need. They do not know what they want; they are restless and lonely; their lives are unsatisfying, and they are longing for something. Among such students it is not uncommon to find a deep pessimism, sometimes a morbid desire for death, occasionally expressed in threats to commit suicide, which are not very seriously intended but greatly alarm their companions.

An enquiry into the religion professed by the student's family generally elicits the reply that they are Buddhist, less often that they are Shinto. Sometimes the impression

* Reprinted from *The Japan Evangelist*. Although primarily written for fellow-workers in Japan, this article will be appreciated by many in other non-Christian lands.—Editor.

is conveyed that the parents have a real faith; more often the information is followed up by the remark, "But my people do not think much about religion." It is rare to find that the girl herself has been taught anything about the family religion or that she has any personal faith.

The majority have a vague feeling that there must be some unseen Power, which may be called God. The first few lessons telling them of the love of their Heavenly Father, Who is ever present and Who will hear their prayers, generally bring a noticeable joy to those who have come with a sense of need; they gladly pray; they tell you that their lives have been quite changed by the knowledge of God's Presence, and indeed one can see the joy in their faces. This joy may be the first step on the road to a living faith, or it may be only the rapid springing up of the seed sown in a rocky soil and may soon wither away.

There are a few who find it hard to believe in the spiritual at all, but they are a small minority. Most students are troubled by the problem of the existence of evil, but some teaching on the subject generally brings relief to their minds. A certain number bring forward clap-trap phrases about the "Conflict of Religion and Science," but their doubts are easily dispelled by more accurate teaching on the scientific and religious attitude towards the point in question.

I do not think that many students are hindered from becoming Christians by intellectual doubts with regard to any special doctrines. They ask questions about Miracles, the Resurrection, the doctrines of the Atonement, the Holy Spirit and the Trinity, but when these are reasonably put before them they seem to find no insuperable difficulty in giving, at any rate, an intellectual assent. Why is it then that so many, who have at first seemed to respond so enthusiastically, do not go on to be Christians? What is it that hinders them from embracing the whole Gospel?

(1). Their attitude towards religion is too subjective. They do not realize that objective truth is to be desired or sought for. They ask not "what is true" but "what will make me better"?

(2). A want of realization of personal sinfulness makes

them think that approach to God is easy. They see no necessity for a Mediator, a Saviour.

(3). The non-Christian student who searches her Bible for edifying maxims, who spends some time in prayer and meditation and attends church on Sundays, feels she has everything she needs. She reads in her Bible, "Your body is a temple of the Holy Ghost," "If then ye were raised with Christ," etc., etc., and applies these words to herself. Constant reminder that they were spoken to Christians does not make her realize that there is anything which she does not yet possess and which it is desirable for her to receive.

(4). Even after having much teaching on the subject, many fail to realize the meaning of Christ's imparted Life. At the beginning they came expecting to study a great ethical system, and they continue to think only of Christ's teaching and example. He is to them only a great prophet, and so they speak of "Buddha, Christ and Confucius."

(5). Their attitude to religion is too individualistic. "Religion is a thing which concerns only yourself," they say; and so they see no reason why they should join the Church.

(6). God's immanence in nature they readily believe; they are slow to apprehend His transcendence, and so they are backward in grasping the idea of worship.

(7). While assenting to the teaching they receive, many feel no inward compulsion which spurs them on to ask for baptism. Their intellects assert, but their wills are not stirred.

(8). Some frankly confess that they cannot face the consequences of becoming Christian. In Tokyo, it is comparatively easy, but on returning to their villages they would be marked people, and they have not the courage to face it.

(9). Many girls are deterred by the imperfections of Christians, forgetting that the Christians around them are only in the process of being slowly conformed into His likeness. The Christian student is under the constant fire of criticism from her non-Christian companions. Her slightest fault is met with the reproach "How can you, a Christian, do such a thing,"? and the conclusion is drawn that she is a Christian by name, or that Christianity is no good.

(10). Among many students there is a craving for anything that is new, and they eagerly read any book or article entitled "Modern Thought," "A New Philosophy," etc. To such students a "new religion" seems more attractive than "the faith once for all delivered to the saints." It needs the utmost sympathy and tenderness to show these restless, impatient minds that the "old Gospel" contains an ever new and living message.

At the risk of repetition, I venture to sum up the points on which I have found it necessary to lay emphasis, as being the least easily apprehended by the ordinary student.

(*a*). The aim is not subjective introspection, but objective truth.

(*b*). The knowledge to be desired is not that of a teaching given in a Book, but of a Living Person.

(*c*). The objective and potential must be made the subjective and actual. (Galatians ii. 20.)

(*d*). The sacramental principle of the gift of spiritual power through outward means.

But however carefully we may choose our method, we are left with the ever-growing conviction that the part we play is very small, that the work of conversion belongs entirely to the Holy Spirit, and that it is for us to strive in prayer that each soul may be brought under His life-giving influence; and though the answer to prayer may be long postponed, the worker among students should be full of the patience of hope, for it is not infrequent that seed sown in student days bears fruit some twelve years, or more, later, when the character has been matured through trial and experience.

No one working among students can neglect the problem of shepherding the young Christian when, as often, she returns to some country place far out of reach of Christian companionship. Every church register tells the same tale of loss by leakage; and lapses among those baptized during their student days account for some of this leakage. Some pastors are, for this reason, unwilling to baptize students. I often think, however, that most lapses may be traced to certain definite causes, and if we give due heed to these, we may at least do all that lies within human power to reduce the number of lapses to a minimum.

Many lapse because they have not before baptism counted the cost. It is less easy for girls than for boys to

get their parents' permission for baptism, and because they have had a harder struggle for it, lapses are probably fewer among women students than among young men. But we shall do well seriously to warn our candidates for baptism that they must be ready to undergo loss and persecution for Christ's sake; let us call their serious attention to Christ's words (S. Luke ix. 58-62, xiv. 26-33). Let us teach them to put spiritual things first: a girl who gives up going to church in examination time is the one likely to lapse afterwards. Let us teach our students to be generous, to ask "How much may I do for God?" not "What am I obliged to do?"

Many lapses are due to hasty baptism. Though we dare not keep back one whom Christ is calling, I would not have baptism made too easy. Let a girl realize that baptism is a privilege and responsibility to which we dare not admit her unless sure of her preparedness. After she has decided to become a Christian let several months be spared in careful preparation for baptism. I have known numerous cases of students who were baptized without any teaching as to the meaning of baptism and with little or no inquiry into their knowledge of the Christian faith; and loss is incurred, not only by the student receiving baptism in such an unprepared state, but by the whole Christian Church in Japan. I would earnestly plead with all my fellow missionaries to give this subject their careful attention, and to urge its importance on their Japanese fellow-workers.

If the student has been carefully prepared for baptism and has faced the cost involved, if she has, through experience, a real knowledge of prayer, of meditation, and of a life of communion, I should not be afraid of her lapsing when she goes back into a non-Christian atmosphere away from Christian influences. At the same time realizing the difficulties she may have to encounter, it is incumbent on us to give her help and sympathy by letter if personal visits are impossible.

The Personal Work Movement and the Y.W.C.A. in China.*

Ruth Paxson.

I.

September-December, 1917.

FURLOUGHS are wonderful things to have, but one especially nice thing about them is that they have an end. It was good to get back to China again. Poor old China, with its plague, its floods, its revolution, its sin and need. It was almost like going back to a sick child after enforced absence, and I see more clearly than ever before that China is sick, sin sick, and that there is but one cure for her and that is Jesus Christ. Education, new forms of government, social reformation, and other things China is trying are all good and helpful, but they will never meet China's need in themselves. Nothing but the Gospel of Jesus Christ, with its message of salvation and regeneration, will ever suffice to transform China.

Because I so firmly believe this I was so glad to be plunged, almost without time to unpack my trunks, into the Personal Work Movement, under the direction of Mr. Buchman, in preparation for the evangelistic meetings to be held by Mr. Eddy. The plan was for a team composed of men and women, some from America, but largely those who are living permanently in China, to visit each of the cities where the special evangelistic meetings were to be held later.

We visited eleven cities in the first four months. In each place there were from two to six groups, composed of about twenty women, both Chinese and missionaries. We wanted only twenty or so in each group, for the object was to win each one to do the work, and not only know how someone else might do it. A message that will vitalize each one of the group. It meant that each must be known and personally won. I believe with all my heart that this message on personal work was particularly needed

* Taken from Miss Paxson's reports, September, 1917, to April, 1918.

in China just at this time, and it has been heartily welcomed by both the Chinese and missionaries.

It is extremely easy for all of us to lose sight of the individual because of the crowd: to be swamped by the pressure of the administration and professional duties, and to trust that the public utterance in preaching and teaching will do what can never be done in a human life save by the same kind of time-consuming, strength-exhausting, love-revealing personal conversation which our Lord had with the Samaritan woman at the well. She might have heard Him preach in the synagogue and by the side of the lake; she might have even enrolled her name among His followers and herself been called a disciple, and never have known that to have five husbands was a heinous sin that debarred her not only from service but from true discipleship. This was only revealed in a personal interview. And so for all of us missionaries and Chinese co-workers alike there has been just one message in these past few months that "sin is the disease, Jesus Christ the cure, and the result miracles." And we had the proof over and over again that, when God has wrought a miracle *in* one, He can work a miracle *through* one. And He has wrought miracles in human lives. Sins have been revealed, confessed and put away, and God has immediately used the cleansed life to win another. Chinese Christians and missionaries have both alike been aroused to see the paramount necessity of personal work as the constant in every bit of our Christian service, and scores have determined to become personal workers. In several cities small groups of two or three who have determined to do this work have been formed very spontaneously, even before we left the city.

A few illustrations will show how God has been working. In one city I had a particularly strong, fine teacher in my group. She had had all the advantages for education which her native city afforded, and had later graduated from a high school and had had two years of college. Her one consuming ambition was for her own education, which made her oblivious to the spiritual needs of others. I asked her if she had ever won another person for Christ. Though a Christian for eight years she had not, but before the week was over she had won a pupil for Christ, and had visited the girl's home with the purpose of helping her to

win her mother. I feel certain that personal work will be constant in this teacher's life.

In another place a woman waited to talk with me after the meeting was over. Her burden was for her husband, a man who frankly had no use for Christianity, and would not permit himself to come under its influence in any way. The wife had been a Christian only a year. Though she had talked much with her husband and prayed for him it had been of no avail. She came to find out what it was that hindered her from winning her husband. It did not take long to find out at least part of the difficulty, for she was gambling both with her friends and with her husband. Yes, gambling was her sin– the thing that was stopping up the channel of her life so that God's power could not work through it. With a trust in Christ's power to save and keep her from that sin, which one knew was very real by the very change in the expression of her face, she put that sin out of her life, and resolutely determined to win her husband for Christ.

In another school the lives of two teachers were not right. Anger, jealousy, misunderstanding had separated them. Very sincere and honest confession of sin was made, and a real revival in the school resulted. The pupils in this school were from the wealthy influential homes of the city, and were largely non-Christians. Only fourteen pupils in the entire school were Christians. On Sunday morning a meeting was held for the non-Christians, and twelve girls made the decision to follow Christ. One was the daughter of the only Chinese man ever knighted by King George. Two sisters were the daughters of one of the most wealthy influential merchants of the city. My heart was deeply touched as I talked with them after the meeting; the tears streamed down their cheeks. They were never permitted to go to church, and were there that morning only because it was a gathering held in the school. Who could understand the opposition, and even persecution, that they might meet in their home? Yet to be loyal to Jesus Christ they must immediately confess Him as their Saviour before their parents, and they did it that very day. The mother said, "Well, you may call yourselves Christians, but you shall never be baptized." "Yes, we will, mother, they replied, "and you will be baptized with us." The following Tuesday these two

young girls had arranged for an interview between their father and Mr. Buchman, the leader of our party, something which no other person had been able to bring about.

In Canton is a young Chinese doctor, whose deepest joy is in winning others for Jesus Christ. She has three Bible classes a week, composed of students in Government schools. She invited me to speak to them on Sunday morning, saying there might be six or eight there. Later she admitted there would be more than twenty, but on Sunday morning at 11 o'clock, when I arrived at the Young Women's Christian Association, I found exactly forty-six, the result of this one girl's personal work. Some of them had started from home before breakfast; some had stayed all night with friends because their parents would not have permitted them to attend such a meeting. We have little idea of how hard it is for some of those girls to become Christians. It was a beautiful thing to watch the expression on their faces change as I told the story of a Chinese girl of a wealthy, influential home, who was the first one in her family to become a Christian, and who by her beautiful, transformed, consistent Christian life and service had won ten members of her family to Christ. They saw the power of Christ to save and keep and use one life, and so when the invitation for them "to follow in her train" was given it is not strange that twelve of them responded. Still less strange did it seem when dear Dr. Lao, with a face all suffused with Christ's radiant joy and tender love, tells them that at 4.30 that morning she was up and dressed, praying for each of them by name. "Surely this kind cometh out but by prayer." It is a joy to have anyone anywhere become a disciple of the Lord Jesus, but there is peculiar joy in seeing those in the Government schools, where there are hundreds of non-Christians with no Christian influence or teaching whatever, make this decision.

Dolly is a very strong, wilful girl of much attractive power, her father's pet and her mother's pride; but oh! such an unhappy face. Twice in the last year she had tried to commit suicide. Her heart has craved something sure to which to hold. With no knowledge of Christian things, with no invitation from anyone, she found her way about a year ago into a church for a service. The God of whom she heard has not let her go, and she told me that every

time that she was discouraged, every time she had sinned through her temper, every time she had given way to hate, it had seemed as though an Unseen hand had lifted her up, and she had known that some day God would save her. She was in my group, and two simple things in the first message touched her. When I spoke of how we are lonely and need a Friend, and are misunderstood and need One who understands, Dolly began to let Christ be to her what He can be. That afternoon she made her decision, and several in the group spoke of the difference in Dolly's face following her decision. Her first desire was to win her mother. Rosie Lee had brought her to my group, so she turned again to Rosie to help her in winning her mother, and Rosie knew that her own mother's rebirth would mean more than anything that she could say to Dolly's mother. Who else would be so patient with wilful Mrs. Chow as the long obstinate Mrs. Lee? Who else would understand the loneliness and heart-hunger of a woman who did not know Christ as she who had lived her life in that ignorance, and who else would long to bring the Friend into another's life as one who is tasting the new joy of that matchless friendship? And how long do you think Mrs. Chow can resist the love and prayer of her daughter, the new life she will see her live in the home and the new life which she will find in the life of her neighbour? You will be praying with them, I am sure, not only for Mrs. Chow but for Mr. Chow.

One very beautiful thing in the personal work was the way members of a family would work to win other members. A mother brought her daughter and daughter-in-law; and even now I can see her dear old happy face as it looked the morning they decided to be Christians. Her cup was surely running over. A daughter who had found great joy in Jesus Christ as her Saviour the very first day she accepted Him, found greater joy the following day when her mother whom she had brought with her became a Christian also. One rejoices beyond expression in these new-born souls. But perhaps the joy is no greater than that of seeing one who has been brought up in a Christian family, who has named the name of Christ and professed to be His follower, but has nevertheless denied His power both in life and service, fully surrender that life to Him. One day a beautiful young girl of sixteen came for an interview.

She was most lovable and attractive and easily the centre of the crowd in which she moved. Without hesitation she confessed her weakness for card-playing, theatre-going, dancing and the movies, and knew without anyone else telling her that these were the things that were hindering the fullest love of Christ in her, and the fullest expression of His power to win others through her. That day she truly yielded all to Him. She came to the boat to see us off, staying to the very last moment. As quickly as the mail could bring a letter to us, at the next place to which we went, I received the following from May. I am sure she will not mind my sharing with you its contents, as she had already made a public confession of this new life in Christ and what it was going to mean to her :—

"I am going to tell you what I have been doing since you left us. Soon after I got home, two gentlemen friends came—Mr. C—— is an aviator, educated in England and then in America, at present with the party of Dr. Sun Yat Sen in Canton. We had a chat for about half-an-hour and then somebody suggested playing 'sparrow' (a game used in gambling in China). I wanted to stop them but did not know what to say. I refused to join in the game and went to playing on the piano. Then an idea struck me; I suggested that taking a walk would be much better than playing cards, and they all agreed, and then I had a talk with Mr. C—— and told him Miss Tsai's history. He was very interested, and said he never believed in idols but neither did he understand anything about Christianity, so I started to explain a little to him. After talking for some time I asked if he would make his decision; he said yes, because he knows now what it means to be a Christian and to lead a new life. He promised to give up smoking, and said that by giving it up it would save him some money, though he is by no means a poor man. I gave him a Bible before he left, and he promised to read it every morning and go to church on Sunday and try to take his friends to church too. He signed the card this morning. I told him that he would have to bear the cross, but he is not afraid. Will you please pray for him that he may have strength and power to keep his resolutions? After dinner I brought out all my cards and burnt them all. My servant girl said it was a waste, and asked me to let her take the cards back to the country for children to play with, but I absolutely refused. —— laughed at me but I did not mind. This morning I had my morning watch before breakfast. I do find great help from it. I have already found a fascination in the Bible and shall try to find more time to study it. I had a long talk with one of my servant girls. I had already spoken to her about Christ, but I wanted to ask her decision this morning. She did, and has promised to start leading a new life and try to learn to read the Bible at St. Paul's Sunday School. After that I talked with another of my servant girls who had an awful temper. I always

prayed before I talked that God would open the way and guide me. I made her realize that temper is also a sin, and I saw tears in her eyes. At first she said she was busy, but I would not let her go. After a while she sat down and listened patiently and finally she decided to accept Christ. Her mother will not let her be baptized, but I told her to pray earnestly, to conquer her temper, and to lead a new life, so that her mother might see the change in her and be willing to follow her example."

From Hongkong we went on up the coast to Swatow first and then to Amoy. We were to have had meetings in Swatow, but the earthquake had too badly upset things. Eighty per cent. of the homes had been destroyed or injured. Slight shocks were still being felt, and the people were too anxious and nervous to permit of a series of meetings, but the day there was busily spent in meetings with the personal workers and Christians, and there were more than thirty decisions for the Christian life.

We reached Amoy a day late, so that the days there were filled to overflowing with meetings and interviews. After a terrible seasick voyage I had to go straight from the boat to address a large audience. Twice a day I spoke to large audiences of Christian women and girls, numbering full twelve hundred. Some missionaries and Chinese had come in from interior stations to these meetings, as they so seldom have the benefit of any outside inspiration and help.

And now we have just left Foochow, where our hearts were made exceedingly joyful over more than three hundred decisions for the Christian life. Two meetings a day for Church members and four for non-Christians brought by Christians were held, and hundreds of women were in attendance upon these meetings for three days. One series was held for the girls in the largest Government Normal School and a mission school attended mostly by girls of non-Christian and wealthy families. The last two days I gave the invitation, to which seven girls responded. I was a bit disappointed that not more girls from the Government School had not done so, but I knew that their knowledge of Christ and the Bible was very limited. You can imagine how rejoiced I was when the evening after the last meeting my interpreter, Miss Carleton, a Chinese girl, was called up on the 'phone by these very girls, asking if I would be willing to have another meeting with them. So the following day twelve of them, four of whom were

Christians, came again to the place where we had been holding the meetings. They knew what they wanted; they wanted me to tell them again what the steps were in becoming a Christian. After I had done so as simply and clearly as I knew how, I said, "Do you want to make your decision to-day?" and eight of them immediately responded. The following day they came back for another meeting addressed by Miss Tsai, to which they brought their fellow-students, who knew almost nothing of Christianity. This time they were asked to come into Bible Study classes, and twenty-five of the girls responded. One teacher, the physical director, in this Government Normal had attended three of the meetings, and although she said she believed in Jesus Christ, she had not the courage to openly confess Him. But we could not give her up, so we asked her to tea, and over the tea-cups she signed the card saying she was willing to openly confess Christ as her Saviour and Lord. Our gratitude to God knew no bounds when on the following Monday, through the invitation of the principal himself, who has been almost antagonistic to Christianity, Miss Tsai spoke to the entire school, and gave a distinctly Christian message.

Perhaps one illustration will show the benefit of having meetings for men and women simultaneously. A very fine woman and her mother-in-law had attended the meetings in the city daily, but neither had had the courage to make the decision as the son and husband had not yet made his decision. One night upon his return home he entered into conversation with Miss Carleton, my Chinese interpreter, who was calling in the home, and rather inadvertently told her that he had signed a card in Mr. Eddy's meeting, declaring his decision to become a Christian. His wife immediately said, "Oh, why did you not tell me? I too wanted to stand when Miss Paxson gave the invitation, but I was afraid of what you might say and do, but now I too want to become a Christian." So the following day both she and the mother-in-law, who had been very cruel, made their decision, and again a Christian home was established in China.

But along with the sunshine there is shadow. One day a beautiful young girl asked me if I would call at her home to talk with her mother. The girl is just finishing her course in the school for nurses. She is a delicate, beau-

tiful girl, with a face radiant with the light and the love of Christ. You would know to look at Dorothy that she is an earnest Christian. During the meetings her sister also made her decision, but before that time Dorothy was the only Christian in the family. She has longed to win her mother, and wanted me to go and talk with her; but I found the mother very indifferent and obstinate, and almost unwilling to listen. She is determined that her daughter shall marry. Upon her, the mother, rests the entire responsibility for the business of the family, and she wants someone to relieve her of that, so she is compelling this young girl to marry a man whom she does not love, who is tubercular, and who is not a Christian. Dorothy has pleaded with her mother, telling her that she will come home and assume the responsibility, but the mother obstinately refuses, and Dorothy told me that her mother has said she must marry within this next month. I talked with the mother about becoming a Christian, but her only answer was that she had no time.

II.

April, 1918.

On February 19th the Eddy party left Shanghai to visit Canton, Hongkong, Swatow, Amoy, and Foochow. To-day, April 2nd, we are having our last day on the sea before arriving at Shanghai. God has marvellously blessed the work of these past weeks, and has let us see more than nine hundred women and girls make the decision to confess, follow and serve Jesus Christ.

There have been four women connected with the work of the team. Mrs. Eddy, who has conducted meetings for Christian women and for the girls in mission schools mostly; Miss Davis, whose chief responsibility has been the personal workers; Miss Tsai, a Chinese girl, and myself, whose messages have been to both Christians and non-Christians.

We have been exceedingly glad that it has been possible for us to have Miss Tsai with us on this trip. She comes from a very large wealthy official family, and was the first one to become a Christian. God has wonderfully

used her right within her own home to win eleven members of her family to Christ—one of them, her mother, who had smoked opium for twenty-five years. During this last year she has been used to win twenty of the girls in the largest Government Normal School in Nanking to Christ, and her work in connection with the Christian women in the Presbyterian Church in Nanking has borne great fruit. The story of her conversion as she has told it on this trip has helped many girls and women from homes and families like her own to have the courage and faith to make their decision to follow Christ.

The work of the women on the team has been so interwoven and interdependent that my report this time will be a general one, covering the work done by all in each city.

We were delighted in each place to see the results of the Personal Work Movement in the fall, and the fruitage in each case could, to a great extent, be measured by the faithfulness on the part of the missionaries and Chinese Christians in preparing individuals through personal work for an intelligent decision for the Christian life. One missionary had the joy of seeing three, for whom she had been specially working and praying, make their decision; another six; while one Chinese teacher, with her five assistant teachers, was instrumental in winning twenty. In many cases one would come up to us after the meeting, with a face all radiant with joy, saying "I brought this one, and she has made her decision to be a Christian." It was beautiful to see the real sense of responsibility that some of the Christians felt for these new-born spiritual babes. A very real beginning has been made in winning the girls in the largest Government Normal School in Canton to Jesus Christ; fifty-three of them were already in Bible classes. It was a great sight to see the long room in the Young Women's Christian Association, used for an auditorium, filled full on Sunday p.m. mostly with non-Christian girls. Fifty of them signed up for Bible study, thirty-nine of whom were from the Government Normal School. Altogether there were seventy-three students who decided for Christ: among them one from the blind school, two from the school of midwifery, five from the Government Normal, and one head teacher of a non-Christian school. She and one pupil, who made her decision last November, are the only Christians in this school of

one hundred and fifty pupils. One incident I must give you of the work in Canton, which so beautifully illustrates the spirit in which some of the personal work was done.

After the meetings on personal work in the fall ten students at the Hackett Medical School each determined to win one servant in the school to Christ. They had been working and praying faithfully for them for several months; now there would be an opportunity through these meetings for them to make a decision, and they were so eager for them to go; but how could they go with their day so full of work? These zealous personal workers found a way. Some of them went right out into the kitchen and helped the *amahs* with the ironing and other work, while others, whose own duties forbade that, asked their mothers to let their home servants substitute for the hospital servants for that one day. Is it necessary to add that with such a practical expression of the love of Jesus Christ as this the ten servants determined to believe in and follow such a Christ that day?

From Canton we went to Hongkong. This city had been specially prepared for the Christian message of hope and life, not only through faithful personal work but through a series of calamities which had greatly solemnized the people and made them think of the great issues of life and death. Plague and cerebro-spinal meningitis were very prevalent, and had claimed many victims. The earthquake of a week before had given Hongkong quite a shock, enough at least to make even some of the Christians, who have still a grain of superstition left in them at troublous times, declare that they had found, on the roofs of the houses and on the street some of the hairs of the dragon that had been aroused and angered by the quake. But the calamity that had come closest home was the terrible race-course tragedy just a week before the meetings were held. The races were in full swing, thousands of people attending from Hongkong and many cities and villages near by. Much betting and gambling was going on. The second day five three-tiered bamboo and mat stands collapsed, and a fire started immediately from the refreshment booths. Hundreds of spectators, mostly Chinese, were pinned beneath the *débris* and burnt to death. In one home eleven people had left in automobiles for the races, trusting the care of the house to an *amah*. Not one of them came

back. For days there were funerals all over the city, and general sadness and mourning. People were in our meetings who had lost relatives. How plainly I see now a girl of not more than nineteen in one of my meetings. She was dressed in full mourning for her *fiancé*, to whom she was to have been married in two days, but he never returned from the race-course that day. She and the man's sister both made their decision at the meeting, and went back home to try and carry comfort to the mother who was so crushed by sorrow that she could not attend the meetings.

It is not easy to get a foothold for Christianity in most of the Government schools in China, so our hearts were greatly rejoiced when four teachers and ten students from a Government school in Hongkong became Christians. Will you not pray that these girls may remain steadfast, and that through them many others may be won for Christ?

One outstanding result of these days was the conversion of Mrs. Lee. She is a prominent woman in Hongkong, with wealth and social position. For more than thirty years she has heard the gospel, but had openly declared that she would never go to church or become a Christian. Last fall her daughter Rosie, as I told you, was in Miss Davis's personal work group, and decided to work and pray to win her mother to Christ. At first she did not have much faith that her mother's stubborn heart would or could be changed, but later, as she herself said, she began to pray hopefully and to really believe that nothing is too hard for the Lord to do. Her own life in the home was different too, and the mother did not fail to notice the change. When the Week of Evangelism came, Mrs. Lee went for five successive days to meetings in which her own daughter was having a part. This was wonderful preparation for the message she heard the following week, to which she immediately responded. She was the very first one to stand, saying she would accept Christ as her Saviour.

God has wrought many wonderful things these past weeks, but because they have so largely come through the personal work and are of so intimate a nature they cannot be recorded here, but He has surely proven His promises true, "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

Etudes Sur la Vie de Saint Paul.

Suzanne de Dietrich.

IX^ème ETUDE.

Première Epître aux Corinthiens.

Plan.—1. L'Eglise de Corinthe : ses mœurs, ses dissensions, ses problèmes.

2. Les divisions de l'Eglise : causes profondes de ces divisions. (Ch. i. à iv).

3. Les scandales de l'Eglise ; réponses à des questions posées par les Corinthiens concernant la vie morale et sociale de la communauté. (Ch. i. à x.)

4. La vie intérieure de l'Eglise ; questions concernant la célébration du culte.

5. De la résurrection : réponse de Paul à ceux qui mettent en doute la vie future.

6. Conclusion.

A lire : de Faye.—*Saint Paul* : le chap. "*Une crise dans une Eglise.*"

Questions suggérées.

1. *L'Eglise de Corinthe.*—Rappeler l'histoire de sa fondation. (Actes xviii. ; 1 Cor. ii. 1-5 ; cf. 5ème Etude.) Dans quelles circonstances Paul écrit-il cette lettre ? (1 Cor. xvi. ; cf. l'introd. de la 7ème Etude.) Quels sujets d'inquiétude les nouvelles venues de Corinthe lui ont-elles donnés ? (1 Cor. i. 11, 12 ; v. 1 ; vi. 4, 5 ; xi. 17, 18 ; xv. 12.) Quelles sont les questions que les Corinthiens semblent lui avoir posées ? (1 Cor. vii. ; viii. 1-12 ; xi. ; xii.)

Quels traits du caractère des Corinthiens cette lettre nous révèle-t-elle ? Quel tableau pourrions-nous tracer d'après cette lettre de la vie d'une Eglise pagano-chretienne vers le milieu du 1er siècle ? (Essayer si possible une comparaison entre les difficultés que l'apôtre rencontre à Corinthe et celles auxquelles se heurte aujourd'hui un missionnaire en pays païen : le christianisme implique la rupture avec tout un ensemble de traditions et de coutumes ; il instaure un nouveau code de moralité publique et privée ; la conversion religieuse doit être suivie de toute une longue œuvre d'éducation morale.)

Les problèmes posés par les Corinthiens ont-ils gardé, même pour nous, leur intérêt, leur actualité ?

2. *Les divisions de l'Eglise. Ce qu'est le vrai ministère chrétien.* (Ch. i. à iv.)—Remarquer ici encore (cf. 1 Thess.—6ème Etude) la méthode pédagogique de Paul : il commence par souligner le bien avant de s'attaquer au mal. (1 Cor. i. 4-9.) Puis il entre tout droit dans le vif de son sujet :

(*a*) *L'esprit de parti.*—Pourquoi, de tous les sujets d'inquiétude que son Eglise donne à l'apôtre, ses divisions sont-elles le plus grand ? (1 Cor. i. 10-17 ; cf. iii. 1-4 ; xiii.) Pourquoi cet esprit de parti est-il incompatible avec l'Evangile ? Remarquer qu'ici comme partout, c'est

à l'expérience chrétienne des Corinthiens que Paul fait appel, à leurs souvenirs. Il cherche beaucoup moins à sermonner ses auditeurs en les mettant en garde contre leurs défauts—contre l'orgueil dans le cas particulier—qu'à détourner leur attention d'eux-mêmes pour la fixer sur Jésus-Christ. C'est le Crucifié qu'il évoque pour rappeler aux Corinthiens leur ignorance et leur faiblesse ; lui-même, Paul, n'a été parmi eux que faiblesse. . . (i. 18-ii. 5.)

Pourquoi l'Evangile de la Croix est-il et restera-t-il toujours "folie" aux yeux des "sages de ce monde"? Que veut dire Paul lorsqu'il s'écrie que sa prédication a été "une démonstration d'esprit et de puissance"?

(*b*) *La vraie sagesse.* (1 Cor ii. 6-iii. 4).—L'Evangile a sa sagesse, "mystérieuse et cachée," inaccessible à la seule raison et qui ne se dévoile que progressivement au croyant à mesure qu'il devient "homme spirituel." (1 Cor. ii. 6-16.) Comment le devient-il? Notez la splendeur du don. (ii. 10, 16.)

Le critère dont Paul se sert (1 Cor. iii. 1-4) pour prouver aux Corinthiens qu'ils n'ont encore rien compris à l'Evangile n'est-il pas propre à nous faire réfléchir? [L'esprit que Paul condamne (ch. iii. 1-4) est-il toujours absent de nos œuvres religieuses, de nos Eglises, de nos Unions? . . .]

(*c*) *Ce qu'est le ministère chrétien, et ce qu'il n'est pas* (1 Cor. iii. 5-iv. 21).—Montrer quelle conception humble et hardie Paul a du ministère chrétien ; quel est le secret de son assurance? (ii. 10-16 ; iii. 9 ; iv. 1) et celui de son humilité? (iii. 7 ; iii. 23 ; iv. 7, etc.). [Ne cédons-nous pas souvent à la tentation de subir ou d'exercer une influence trop personnelle et d'oublier que c'est Dieu qui fait tout en tous?—est-il légitime "d'admirer" certains hommes qui nous semblent plus consacrés que d'autres?—quel est le danger d'une telle admiration?] Méditer la splendeur de l'idéal proposé au chrétien : il est appelé à être "le collaborateur de Dieu" (iii. 9).—Montrer que la dépendance absolue vis à vis du Dieu de Jésus-Christ, qui est la condition même d'une telle collaboration, est la source d'une indépendance absolue vis à vis des hommes (iii. 22, 23 ; iv. 3).—Méditer le tableau que fait Paul de sa vie d'apostolat (iv. 9-13). Méditer sa conclusion : le Royaume de Dieu ne se fonde pas avec des paroles mais avec des actes (iv. 20).

3. *Questions morales* (1 Co. v. à x.) Expliquer comment, des cas particuliers qui lui sont soumis, Paul s'élève toujours plus haut, remettant sans cesse les Corinthiens en présence de Jésus-Christ, de son exemple, de son sacrifice ; sa morale repose tout entière sur un fondement religieux. La Loi disait : "tu ne dois pas" ; Paul dit : tu ne peux faire le mal si Christ est en toi, s'il est mort pour toi (cf. 1 Jean iii. 6).

(*a*) *Scandale de l'incestueux.*—Paul obéit à une double préoccupation : sauver l'Eglise de la contagion de l'exemple, amener la coupable à la repentance. Notez que, sévère pour ceux du dedans, il s'abstient de juger ceux du dehors (cf. la sévérité de Jésus pour les pharisiens, sa bonté pour les publicains).

(*b*) *Le procès.*—Cf. les paroles de Jésus dans le Sermon sur la Montagne.

(*c*) *La pureté :* le chrétien membre du Christ, le corps sanctuaire de Dieu.

(*d*) *Du mariage.*—Paul semble ici influencé par sa croyance en la fin imminente du monde. Notez qu'il ne commande pas, il conseille, dès qu'il ne parle plus au nom du Christ mais au sien propre.

(*e*) *Les viandes sacrifiées* (viii. 1-13; x.): remarquer ici la largeur d'esprit de Paul, son argument: "ne scandalise pas ton frère pour lequel Christ est mort," son critère: "faites tout pour la gloire de Dieu." [Ne nous arrive-t-il pas de scandaliser les autres sans nécessité, par suffisance à l'égard de croyances qui ne sont pas les nôtres? dans quelle mesure est-il de notre devoir de respecter ou, au contraire, y a-t-il danger à respecter des croyances qui, à nous, nous semblent superstitieuses?]

(*f*) *Une insinuation des adversaires de Paul:* pourquoi Paul s'astreint-il à prêcher l'Evangile gratuitement? (ix. 1-15).

Méditez la conception que Paul a de son apostolat: il n'est pour lui ni un sujet de mérite ni un sujet de gloire, mais une obligation. Pourquoi?

Que vent dire Paul lorsqu'il déclare s'être fait "Juif avec les Juifs," "faible avec les faibles," en un mot "tout à tous?" [Savons-nous nous faire "tout à tous"? d'autre part n'y a-t-il pas là, pour les faibles, un danger à se laisser entraîner avec ceux qu'ils voudraient sauver; danger contre lequel Paul a su réagir à l'occasion? (cf. Gal. ii. 11-15)].

Remarques générales.—Si dans les chapitres précédents (notamment chap. vii.) Paul est porté à encourager chez les autres une consécration si radicale qu'elle entraîne à ses yeux le renoncement à des joies aussi légitimes que celles du foyer, c'est qu'il pratique lui-même le renoncement absolu (chap. ix.).—Paul, l'apôtre de la liberté, sait sacrifier la liberté à la charité.—Paul, l'apôtre du salut "par la foi seule," s'astreint dans la vie de tous les jours à une rigoureuse discipline, tant corporelle que spirituelle.—Dur aux autres, il l'est infiniment plus à lui-même (1 Cor. ix. 1-27).

[Ne méconnaissons-nous pas trop souvent la nécessité de la *discipline* dans la vie chrétienne,—tant dans la vie intérieure que dans la vie extérieure, dans la vie individuelle que dans la vie collective?]

4. *Questions relatives au Culte.*

(*a*) *Difficultés soulevées par la célébration du culte.*—A quelles manifestations tumultueuses les Corinthiens se livraient-ils dans la célébration du culte et en particulier de la Cène (qui était alors un véritable repas en commun)?

Paul partage quelques-unes des croyances étranges de son temps (1 Cor. xi. 10, 29-30). Comment discernerons-nous ce qui dans ses paroles est inspiré par les circonstances de temps et de lieux, de ce qui a une portée universelle? C'est ici, nous semble-t-il, qu'il faut faire preuve de cet esprit de liberté (cf. 2 Cor. iii. 17) qui permet au chrétien "d'examiner toutes choses et de retenir ce qui est bon" (1 Thess. v. 21). [Que pourrait-on répondre, en particulier, à ceux qui se fondent sur les passages 1 Cor. xi. 1-16; xiv. 34-40, pour combattre ou restreindre étroitement le ministère de la femme dans l'Eglise?]

(*b*) *Des dons spirituels.*—Montrer la beauté et la richesse de la conception que l'apôtre a de l'Eglise: elle est un organisme vivant, "le corps de Christ," "si un membre souffre, tous les membres souffrent avec lui" . . . aucun n'est oisif, aucun n'est inutile et tous sont

également nécessaires au bon fonctionnement de l'ensemble. [Est-ce là la conception dont s'inspirent nos unions chrétiennes et d'une façon générale, nos associations religieuses? savons-nous mettre en valeur les dons de chacun? les membres ont-ils conscience de leur solidarité, de leur responsabilité dans la marche de l'ensemble? et sinon, à quoi cela tient-il?]

(*c*) *Le plus grand don* (1 Cor. xiii.).—Pourquoi l'amour est-il le plus grand de tous les dons? Notez que Paul le met au-dessus de la foi elle-même; à plus forte raison au-dessus de tous les dons qu'il énumère plus tard et qui peuvent être affaire d'intelligence ou de tempérament; la puissance qui transforme le monde procède du cœur et non de l'esprit (cf. les paroles de Jésus, Matt. xxv. 31-46; cf. 1 Jean iii. 14; iv. 8, 9). [Au fond de nos échecs à l'égard d'autres âmes, n'y aurait-il pas, presque toujours sinon toujours un manque d'amour? et nos manques de foi mêmes ne proviennent-ils pas en dernière analyse d'un manque d'amour?]

(*d*) *Des dons "spirituels."*—Remarquez combien Paul met au-dessus de l'extase mystique (phénomènes de glossolalie ou parler en langues), les dons mis au service d'autrui, l'effort accompli pour mettre ses expériences à la portée du plus grand nombre (xiv. 19, 24, 25, etc.).

5. *De la résurrection* (1 Cor. xv.)—Cette question trouble les Corinthiens.—Paul ne peut comprendre leurs doutes? pourquoi?—Pourquoi la foi au Christ ressuscité tient-elle une place centrale dans la vie et la prédication de Paul? Remarquez que c'est son expérience du Christ Vivant qui est le fondement de sa foi en la résurrection du Christ; et sa communion avec le Christ Vivant qui est le fondement de sa foi en la résurrection de tous ceux qui sont nés de Lui. Toute sa certitude du triomphe final de Jésus-Christ, vainqueur du mal et vainqueur de la mort (1 Cor. xv. 20-28, 50-58) toute sa foi en l'au-delà, reposent sur l'expérience que Paul a faite de Celui qui est "la résurrection et la vie." —Le problème du retour du Christ (si longuement développé dans 1 et 2 Thess.) passe ici à l'arrière-plan.—L'essentiel, c'est que la mort ait perdu son aiguillon,—c'est que ce qui est né de l'esprit échappe à son emprise.—Montrer à quel point l'idée paulinienne de la résurrection est ici spirituelle,—puré de tout alliage matérialiste.

6. *Conclusion* (1 Cor. xvi.).—Paul termine par quelques recommandations individuelles. Notez le verset 13 qui peut servir de conclusion à toute l'épître: "*Veillez soyez fermes dans la foi, soyez hommes, faites tout dans un esprit d'amour.*"

Xème Etude.

La deuxième Epître aux Corinthiens.

Plan.—Introduction:

1. Première partie. (2 Cor. ch. i à vii.)
   - (*a*) Actions de grâces. (i. 1-14.)
   - (*b*) Des difficultés survenues entre l'apôtre et son Eglise. (i. 15-ii. 13.)
   - (*c*) De la beauté du ministère chrétien: comment Paul conçoit et accomplit ce ministère. (ii. 14-vii. 16.)

2. Deuxième partie. (2 Cor. ch. viii. et ix.)
Recommandations concernant la collecte pour les chrétiens de Jérusalem.

3. Troisième partie. (Ch. x. à xiii.) Réponse de Paul à ses adversaires : il défend son apostolat.

Introduction.—La 2ème épître aux Corinthiens est écrite de Macédoine : les nouvelles reçues de Corinthe ont décidé l'apôtre à quitter l'Asie et à se mettre en route pour Corinthe. (2 Cor. ii. 12, 13.) Quelles sont ces nouvelles ? un parti s'est formé contre Paul ; on lui en veut de paroles dures qu'il a écrites à l'occasion de scandales qui se sont produits dans l'Eglise ; sans doute des représentants du parti judéo-chrétien ont-ils mis à profit et tenté d'exploiter contre Paul, par des insinuations mensongères, les luttes intestines qui sévissaient à Corinthe. (Cf. 1 Cor.) C'est à ces adversaires que Paul adresse les virulents chapitres x. à xii. Ces chapitres ont-ils primitivement fait partie de la même lettre que les neuf premiers, dont le ton est beaucoup plus calme ? La question est controversée. Paul vient de féliciter les Corinthiens de ce qu'ils sont rentrés dans l'obéissance ; et sans transition aucune il éclate en véhéments reproches. On a cherché à expliquer le fait en disant que jusque-là il s'est adressé à la partie restée ou redevenue fidèle de l'Eglise et que maintenant il prend à partie les fauteurs de troubles. D'autres hypothèses ont été émises, dont aucune n'est pleinement convaincante. (Cf. Introduction de la 7ème Etude.) Quoi qu'il en soit de son unité, cette lettre nous fait pénétrer comme nulle autre dans l'intimité de Paul, dans les angoisses et les luttes de son ministère.

Questions suggérées.

1. (2 Cor. chap. i. à ix.) (*a*) *Action de grâces.*—Paul commence sa lettre ici encore, par des actions de grâces : mais qu'est-ce que ces actions de grâces ont de très particulier ? Rappeler dans quelles circonstances il écrit cette lettre. (2 Cor. i. 8 ; cf. Actes xix. ; 2 Cor. vii. 5-7.) Les persécutions qu'il a endurées ont été pour Paul l'occasion d'expériences spirituelles profondes : quelles sont ces expériences ? (1 Cor. i. 3-11.) [Notez combien sa préoccupation unique est de faire servir tout ce qui lui arrive, souffrances, exaucements, à l'avancement des autres.]

(*b*) *Difficultés surgies entre l'apôtre et son Eglise.* (2 Cor. i. 15-ii. 13.) Quel reproche les Corinthiens ont-ils fait à Paul ? (2 Cor. i. 17.) [Ils se sont laissés entraîner à juger leur plus sûr ami sans connaître ses motifs : ne succombons-nous pas souvent à la tentation de juger ainsi, à la légère ?] Paul n'a rien à regretter parce que ses décisions ont été prises devant Dieu : rien chez lui n'est abandonné au hasard ni à l'impulsion du moment.

Quel trait de son caractère le chap. ii. met-il en relief ? (Notamment v. 2, 4, 13.)

(*c*) *De la beauté du ministère chrétien.* (2 Cor. ii. 14-vii. 16.) Qu'est-ce qui donne à Paul une si ferme conscience de sa mission (ii. 14-17 ; cf. iv. 1-6) que ses paroles sembleraient osées dans la bouche de toute autre ? Montrer que l'expérience profonde sur laquelle se fonde de cette extraordinaire assurance le préserve en même temps de tout danger d'orgueil (iii. 4-6 ; iv. 7). [Il n'y a danger d'orgueil que là où l'homme

prétend tirer ce qu'il dit de son propre fond. . . .] Le verset iii. 1 fait allusion aux attaques des adversaires de Paul, méditer la beauté de la réponse (v. 2, 3): la seule apologétique qui vaille est une vie transformée par l'Esprit de Dieu. Paul oppose l'une à l'autre l'Ancienne et la Nouvelle Alliance: pourquoi appelle-t-il le ministère de Moïse, le "ministère de la mort"? [Il y a là deux "justices," celle de la Loi est toute négative: elle condamne le pécheur; celle de Jésus est positive: elle sauve le pécheur en le délivrant de son péché (iii. 7-16)]. Comment le chrétien devient un homme nouveau: celui qui vit le regard fixé sur Jésus-Christ finit pas "se transformer à son image," et par "refléter sa gloire" (iii. 17, 18). Inversement, le reflet de cette gloire, éclairant le cœur et le visage du chrétien, en fait un témoin de Jésus-Christ pour ceux qui ne le connaissent pas encore (iv. 6). [Pratiquons-nous à l'égard de Jésus-Christ cette contemplation assidue, faite d'amour, d'obéissance, d'adoration, qui transforme le disciple à la ressemblance de son Maître et fait qu'il "répand sa connaissance comme un parfum"?]

Paul reprend, iv. 1-6, le même thème que ii. 16–iii. 6.—Loin de s'affliger de sa propre faiblesse (iv. 7) Paul y voit une intention providentielle (cf. 2 Cor. xii. 9): l'impuissance du messager est une garantie de l'authenticité du message, de la grâce surnaturelle dont celui qui en est porteur est l'objet. [Notre tendance à nous n'est-elle pas trop de regarder à nos dons, ou de nous croire incapables d'agir parce que le don nous manque, au lieu de tout attendre de la grâce de Dieu?]—Ce qu'il faut au témoin: *la foi* (iv. 13).

Notez à quel point le monde invisible est devenu pour l'apôtre *réalité* (2 Cor. iv. 16-18; v.; cf. l'étude précédente sur 1 Cor. xv.). Pour celui que est né à la vie de l'Esprit, la mort n'est que l'entrée dans la plénitude de la vie.—Quelle influence les espérances de l'apôtre exercent-elles sur toute sa conception de la vie? [responsabilité du chrétien, v. 10; solidarité du chrétien avec ses frères, v. 15; caractère spirituel que prennent pour lui toutes les relations humaines, v. 16; témoignage qu'il est appelé à rendre dans le monde, v. 17-21].

Qu'est-ce que connaître le Christ "selon la chair" et le connaître "selon l'Esprit"? [On a supposé quelquefois que Saul avait rencontré Jesus de son vivant; cela est possible; mais Paul doit plutôt faire allusion ici à son expérience intérieure et spirituelle du Christ Vivant par opposition à la connaissance historique qu'il a de la vie et de l'œuvre de Jésus de Nazareth; cf. 1 Cor. xii. 3].

Dans les chap. vi. et vii., Paul souligne les difficultés de son ministère; il a *besoin* de l'amour des siens et il laisse parler son cœur (cf. chap. ii.) [les versets vi. 14–vii. 1, semblent bien être une interpolation et rompent l'unité de la pensée]. Pour la première fois au cours de cette lettre, Paul rend un bon témoignage aux Corinthiens: quel est ce témoignage? [N'est ce pas une qualité assez rare que de savoir reconnaître ses torts?]

2. (2 Cor. chap. viii. et ix.) *La collecte.*—(Voir 7ème Etude, question N°. 3.) Que pensez-vous des différents arguments par lesquels Paul cherche à stimuler la libéralité des Corinthiens? (ne se mêle-t-il pas ici, à des considérations très hautes,—solidarité, amour, esprit de sacrifice joyeux, etc., un peu d'amour-propre . . . très humain?!).

3. (2 Cor. chap. x. à xiii.) (*a*) *Les attaques des adversaires.*—Tracer

d'après les chap. x. à xiii. et les allusions que nous avons déjà vues (2 Cor. i. 17; iii. 1; viii. 1) le portrait injurieux que font de Paul ses adversaires. Qu'est-ce qui explique qu'un caractère comme celui de Paul ait donné prise à de violentes attaques?

(*b*) *Réponse de Paul.*—Que pensez-vous de la violence ironique ("je suis un fou, alors laissez-moi chanter un peu ma gloire" xi. 17) avec laquelle Paul riposte à ses ennemis? L'amour passionné des âmes qui lui sont confiées (xi. 1, 2) légitime-t-il cette violence?

(*c*) *La "folie" de l'apostolat.*—En quoi consiste la "folie" de Paul? [xi. 16-xii. 10; cf. 1 Cor. iv. 9–13]. [Remarquer que ce qui est folie aux yeux du monde, c'est de s'exposer à de telles souffrances; ce qui serait folie aux yeux de Paul, ce serait de s'en glorifier: pourquoi?

Essayer d'évoquer les souffrances endurées par Paul au cours de son apostolat,—persécutions, privations, angoisses morales, humiliations personnelles . . . (2 Cor. i. 8; ii. 4-6; vi. 3-13; xi. 23-33; xii. 5-10; xii. 21, etc.). Quelles ont dû être, vous semble-t-il, les plus terribles à supporter? [Il y aurait intérêt à rapprocher la vie de ce premier pionnier de la mission de celles des grands pionniers de l'histoire des missions contemporaines; voir p. ex. la biographie d'Hudson Taylor, de Mary Slessor ou celle de Coillard . . .].

(*d*) *Conclusion.* Paul termine sa lettre par quelques avertissements sévères qui résument tout ce qu'il a dit précédemment (xiii.).

Remarquez chez lui la perpétuelle fusion des contraires: sévérité et tendresse, assurance et humilité, violente affirmation de son autorité et oubli de soi si complet qu'il voudrait avoir tort pour que son Eglise soit trouvée, elle, dans la vérité! (xiii. 6, 7).

Reviews of Books.

The Riddle of Nearer Asia. By BASIL MATHEWS, M.A. Published by United Council for Missionary Education, 8, Paternoster Row, E.C.4. 1918. 160 pp. Price 2/-.

"Those lands," says Mr. Mathews, "between the Ægean and the Nile on the one hand and the Caucasus and mountain buttresses of Persia on the other, are strategically a pivot on which world-issues swing, while immeasurable possibilities lie undeveloped in their human and material resources, and, above all, in their spiritual capacities." Yet the Nearer East is, after South America perhaps, the most neglected part of the world for the average student of missions. We only hope that the inclusion of this textbook in the series, now so widely used by the larger missionary societies of Great Britain, will arouse interest as never before in this region. Its author is already well known by his brilliant book, "Paul the Dauntless," and his visit to the Near East from which he gained local colour for that biography also lies behind the present book. Its illustrations are from photographs taken by himself, and he carries one completely with him to the crossroads of the nations from which he surveys the history of the empires that have risen and declined round the Eastern Mediterranean. Some may perhaps wish that more information had been included as to present conditions, and that more attention had been given to the results of Christian missions. But as giving a historical background, easily appreciated even by those whose range of reading

has been limited, the book is a great addition to the series of English mission study textbooks. It indeed shows "that Nearer Asia is intimately bound up with the whole world; and that its rise or fall must profoundly affect and be influenced by the life of humanity in America and Africa, in Europe and in the Far East. . . . The call is not to despair, because wrong is rampant, but to establish from Nearer Asia, where the Christian Faith was cradled, to the ends of the earth a world-fraternity of all races." E. I. M. B.

The Road Ahead. By ELIZABETH WILSON. Published by The Woman's Press, 600, Lexington Avenue, New York. 1918. Price $1.00.

For those attracted to "The Riddle of Nearer Asia," more particularly from within Young Women's Christian Association circles, there is no readier key than this biography of Frances C. Gage, the first National Secretary for the Association in the Turkish Empire. It is a story "filled with romance, while it portrays the life of a great, big heart, balanced by a rare intelligence, in a woman not physically strong but with the courage and consecration of the apostles of old" (p. 5).

Of New England stock, Frances Gage grew up in Mankato, Minnesota, the centre of the Indian Raid of 1862, and "whether tales of massacres and murders in quiet villages had anything to do with her phenomenal courage, both in the matter of personal safety and in pioneer undertakings, one cannot say. What one can say is that no one can ever remember her being afraid of anything." On leaving college she became a teacher and helped to pioneer the Young Women's Christian Association in the State of Minnesota; then she volunteered for foreign missionary service, and was sent with one of her college friends to pioneer educational work for girls at Marsovan, Western Turkey. From the first she identified herself entirely with those among whom she lived, and her devotion only intensified in the terrible massacre days of 1895. "She was alone with the girls while the shots were coming so near that it seemed as if they were right in the room, and she could only wait and pray that the fate of the screaming victims a few rods away might not come to her girls" (p. 37).

In 1898, however, she was forced to return home for health reasons, and she became the travelling secretary of the Young Women's Christian Association in the States of Oregon, Washington, Idaho, and Montana. Again all her gifts as a pioneer found full scope. "She saw what an immediate power the Association could be in those cities in which all the civic framework was being constructed as rapidly and as permanently as if of steel and cement, and in colleges in which women were training for the leadership of an age that will outrace this one which has left us breathless" (p. 54). But always she worked as "the returning missionary," and eventually in 1913 affairs so shaped themselves that she did return to Turkey and became the first Young Women's Christian Association travelling secretary there.

"The last stretch" of her road is fascinating reading, and with a feeling of deep loss one realizes that Frances Gage will no longer be there to welcome the pioneers afresh of the Association in Turkey when again such work is possible. She laid down her life for Turkish women in June, 1917, and now passes on the appeal to others of a woman from one of the interior cities: "Don't you see? Didn't you see it in our faces? We are hungry for something. We have had almost nothing in our lives but working and slaving. No one thought of anything for us but that. New opportunities are coming for our daughters and also new dangers which they do not know how to meet. We want something worth while to do. We are only waiting to be led" (p. 114). E. I. M. B.

Association and General News.

CANADA.—Progress in City Association Work.—"The Young Women's Christian Association of Montreal appealed to the public for funds, and gave as one of the objects of its campaign for $150,000 the securing of a number of new class-rooms in which to carry on its educational work. The past year has seen a registration of one thousand seven hundred and sixty-two students in the various classes which the Association offers to girls who feel the need of educational opportunities to supplement what they learned in the elementary schools. This registration is an enormous increase over the members that have been enrolled in previous years. So crowded are the class-rooms that are available in the central building that even the cafeteria dining-room has been used throughout the past year as a supplementary class-room.

"In the English Department a number of the students enrolled are of foreign birth. It is pathetic to see the keen interest manifested by many grown-ups, who are learning to read and write in order to communicate with their overseas soldier relatives. In the Commercial Department, where typewriting, stenography, bookkeeping, etc., are taught, the registration has been unusually large, owing to the prevailing sentiment among the girls that they will be needed for office work in place of the men who are gone or who are going to the front. The Handicraft Department is conducted in direct association with the Canadian Handicrafts' Guild. A number of Canadian girls are keenly interested in the newly-awakened Canadian industry, and the arts of basketry, the weaving of home-spun, the hooking of rugs, and the making of bead chains, all have their devotees. A normal class has been started in the Handicraft Department, where some young women are training themselves so that they may eventually teach handicrafts in institutions which cannot afford paid teachers. The Young Women's Christian Association expects to become the possessor, within the next six months, of its own large loom, and it will then take up the weaving of homespun on a more extensive scale than can be done at present. Not the least popular of the educational classes has been the Domestic Science Department, where a special 'War-Time Homemakers' Course' is being carried out by the teacher-in-charge."—"*The Association Outlook*," *June*, 1918.

Students and Association Work Overseas.—"It is gratifying to be able to state that the women students of the Canadian colleges, who undertook last summer to support **Miss Margaret Anderson** in India, have succeeded in raising more than the sum required."—"*The Association Outlook*," *June*, 1918.

During the autumn months **Miss A. Mary R. Dobson, Mus. Bac.**, the Warden of the Missionary Settlement for University Women in Bombay, will visit a number of Canadian women's colleges at the invitation of the Student Volunteer Movement. Let us hope that her visits will inspire many Canadian young women to offer for foreign missionary service, especially in India.

CHINA.—Physical Education for Women.—"The Normal School of the Young Women's Christian Association (Shanghai) recently gave a pageant which depicted the study abroad by a Chinese minister of physical education for women and the stages through which its introduction to China passed. A large crowd attended. Many schools took part. A considerable number of folk-dances of different countries were given. At one time three hundred school children were drilling together under the supervision of seniors of the Normal School. It was a suggestive advertisement of the importance of physical education for women."—"*The Chinese Recorder*," *July*, 1918.

Co-education in China.—"There have been girls in attendance at the Canton Christian College or its lower schools for about fifteen years. Their numbers have varied from three or four to about thirty-five, while in the same period the total enrolment of students has grown from thirty-seven to nearly six-hundred. More were not admitted, not because they did not apply, but because proper dormitory accommodations were not available.

"The Canton Christian College has classes from the second grade lower primary to the senior class in college. All the students are boarders except the few who are sons or daughters of teachers or others living on the campus. The enrolment in the College of Arts and Sciences, including the sub-freshman class is about a hundred; next year the enrolment is expected to be 25 per cent. to 50 per cent. larger. Most of the students come from well-to-do families, both Christian and non-Christian. The fees are nearly $300 per year.

"The elementary classes up through the fifth grade are co-educational; the teachers are women, except the principal and his assistant principal or manager; all are Chinese. The girls have their own dormitory, but in the same group with the boys' dormitories. They get along nicely. Only the boys in the fifth grade, twelve to fourteen years old, are inclined to count the girls out in all their play and show that they are conscious of some sort of gulf fixed between. In general the plan works well.

"From the sixth grade up through the second year middle school there are no girls allowed in the boys' classes. Formerly there were from one to four in a class, but as the school grew it became increasingly difficult to control the boisterous and impolite elements among the boys. The girls, however, claimed that they did not mind hearing a little rough language occasionally, and profited by being among a large body of hard-working students. Most of these girls have turned out splendidly, continuiug their studies in America and being held in high regard by the boys who studied with them. They seemed to be able to take care of themselves and lacked the over-girlishness that some schools seem to develop.

"During the coming year the girls in the third year middle school class will take most of their work with the boys. This is contrary to our general policy, but it will be done to save expense. There will be about ten girls in one of the three sections of that class; a section is not over thirty students. If the class of girls were larger it would hardly pay to mix them. At that age the disadvantages and advantages are about equal. There seems to be no objection of consequences from the girls or the boys or the parents. The girls will have special work in domestic science, etc., in place of the boys' agriculture, etc.

"In the College department, including the sub-freshman or fourth middle school year, girls are admitted equally with the boys in every respect. They have their own dormitory, under the care of a Chinese Dean of Women, educated in America, and do not meet the boys except in classroom and chapel and in places like the library. There have not as yet been more than four girls in this department at one time: but this seems due to the fact that girls' schools have not as yet prepared many girls for college. There seems to be very little objection on the part of the patrons if any at all. The expense seems to many rather great for a girl's education. The College girls live and eat and play with the girls in the middle school grades."—"*The Chinese Recorder*," *July*, 1918.

Association Plans for Industrial Work.—"There is a growing consciousness in China among the women of conditions under which others live, and the Association membership is recognising this responsibility to a certain extent. It is one of the plans of the National Committee to begin some special work for women in the industries of the country. An industrial expert

is to be sent from the United States, and already one Association has provided in its budget for the taking on of a Chinese secretary to work with the American trained worker. More and more every Christian agency should put some of its best work into teaching the women how to live and to make homes, and foster every effort put forth to better working conditions for women, and to relieve the national life from the handicap it suffers because of uneducated, underfed, and overworked children. China ought to be able to profit from all the good and bad there is in the industrial life of Europe and America."—MRS. K. W. EDDY.

Social Service in Canton.—"Some of the girls in Bible classes at the Young Women's Christian Association have been visiting in hospitals. The other day one of them appeared at the Young Women's Christian Association, saying that there was a poor woman in the hospital who had had an operation on her foot. She had eaten up all the rice-money that she had, but her foot was not well enough to walk on. The first question was, What can we do about it? And my answer was the usual formula, 'Investigate the case.' So we called the docter out of the dispensary, interviewed the Chinese woman doctor who had charge of the case, and found that she was really a poor woman, unable to pay for her board, and not yet ready to be discharged. Again the question, What can we do about it? This time, however, I threw it back to her. She said she would go back to school and see what the other girls thought about it. That was twelve o'clock, and by four she was back again with two of the other students and enough money to keep the woman ten days longer in the hospital and some more beside! Their faces were beaming. It was the most realistic demonstration of the fact that it *is* more blessed to give than to receive that I have ever seen. They loved it! Then we all went to tell the sick lady that she really could stay till she was well. It was too good to be true; she simply could not believe that the girls meant what they said. If I had been doing the talking I should have put her lack of understanding down to my method of speaking Chinese! We gave her the meal tickets, however, and when she found they meant food, I suppose she believed. The girls have been visiting her, too, trying to tell her why they cared to help her."—"*News Items*," ***May***, 1918.

Chinese Women in Church Government.—"There has come into our hands the Bulletin of the Shanghai Cantonese Union Church, which gives the result of the election of trustees for 1918. The interesting point is that twelve of these are women, twelve of them men, and only one a foreigner, a woman."—"*The Chinese Recorder*," *February*, 1918.

FRANCE.—New Information Bureau.—"Some months ago the Office Français des Intérêts Féminins was formed with the collaboration of such distinguished men as Dr. Chassaing, Deputy; M. Roger Picard, economist; M. P. Otlet, Director of the Bibliographical Institute of Brussels; M. Georges Renard, Professor at the Collège de France. Its object is to provide a centre where information on all subjects of interest to women may be collected and put at the disposal of anyone who applies for it. This information will extend to all domains—teaching, social science, law, natural and applied sciences, fine arts, literature, etc. The O.F.I.F. will, therefore, be able to offer women information on their rights, laws affecting them, new careers open to them, schools which they may enter, average length of apprenticeship, salaries which specialists may ask, etc. It will also be able to indicate works which may be consulted on various subjects, and will also supply addresses, conditions of admission, and rules of dispensaries, milk depôts, crêches, kindergartens, clubs, societies, etc. Full details can be obtained from the Secretary, Mme. S. Duchêne, 2, Rue Gaston de Saint Paul, Paris 16."—"*The International Woman Suffrage News*," *September*, 1918.

HOLLAND.—Work of the Amies de la Jeune Fille.—" Les Amies hollandaises venant de toutes les provinces du pays, se réunirent à Utrecht le 23 mai, au nombre de 135.

" Le comité national, invité à prendre part à des conférences en vue d'étudier la question de l'éducation des jeunes filles de 13 à 18 ans, présenta un rapport relatif à ce sujet. Il a formulé les vœux suivants: restriction—sinon défense absolue—des cinémas jusqu'à l'âge de 18 ans; même mesure pour les salles de danse; contrôle des cabinets de lecture particuliers; contrôle des bureaux de placement particuliers; élévation de l'âge pour l'admission au travail de fabrique; cours obligatoires pour les ouvrières de fabrique; nomination d'inspectrices de fabrique appartenant à une classe plus cultivée que celle des travailleuses; contrôle des annonces de journaux faisant la propaganda de remèdes secrets, etc.

" La secrétaire du Conseil des Tuteurs à Utrecht présenta à l'Union une des demandes qui lui avait été faite déjà auparavant: à savoir qu'elle veuille bien accepter, comme association la tutelle des jeunes filles de 14 à 18 ans non vicieuses et n'ayant pas encore subi de détention, mais dont la vie et l'entourage font craindre une chute morale. L'état actuel du pays exige qu'un plus grand nombre de personnes et d'associations s'occupent de la jeunesse. L'influence de la guerre se fait grandement sentir; l'immoralité fait des ravages partout aussi bien dans les classes cultivées que dans les classes ouvrières.

" Cette proposition fut vivement discutée. Après un très intéressant échange d'idées, une majorité inattendue se déclara favorable à ce projet de tutelle et le comité national accepta la proposition présentée.

" Le rapport du Comité national mentionne les activités suivantes :

" Le Bureau de placement pour les jeunes étrangères a bien à faire pour les jeunes filles de langue française, surtout les Belges. Il est très difficile de trouver des places pour elles, car les familles renvoient plutôt les demoiselles à cause des soucis financiers et matériels actuels. Ne pouvant rentrer dans leur patrie, les jeunes filles apprécient davantage les réunions organisées spécialement pour elles.

" L'alliance des jeunes filles continue son œuvre très appreciée.

" La transmission des lettres forme une grande partie du travail quotidien.

" L'Œuvre de la Gare de Rotterdam s'est associée avec la Croix-Rouge pour les soins à donner aux prisonniers civils, renvoyés d'Angleterre, seuls ou accompagnés de leur famille. L'Union se charge de leur trouver un logis, elle s'occupe de leurs passports, etc. S'il y a des enfants, l'Agente de la Gare les accompagne jusqu'à leur frontière où une société allemande les reçoit."—" *Le Journal du Bien Public*," *July*, 1918.

INDIA.—All-India Women's Deputation to the Viceroy and Secretary of State.—The address presented by the women of India to the Viceroy and to Mr. Montagu, Secretary of State for India, is a highly interesting document, from which we extract the following :—

" The women of India have awakened to their responsibilities in public life, and have their own independent opinions about the reforms that are necessary for the progress of India."

(Then follows a list of the women's organizations represented).

" We are in touch with the new outlook of Indian women, and we make bold at this historic time to lay before you women's views concerning the necessary post-war reforms as we believe them to be the necessary complement to the views of our men."

(Then follows women's endorsement of the national claim to self-government).

" Our interests, as one-half of the people, are directly affected by the demand that the franchise should be broadened and extended directly to the

people. We pray that when such a franchise is being drawn up, women may be recognized as people . . . . and that our women may be allowed the same opportunities of representation as our men.

"A similar claim is made for a share in local self-government, and it is pointed out that women have been delegates and speakers at the Indian National Congress, of which now a woman (Mrs. Besant) is President.

"A strong appeal is made for the provision of free compulsory education for girls and boys. At present only one girl out of every hundred is educated. More teachers are needed, and the memorialists ask for training colleges for Indian women teachers, widows' homes, scholarships to widows, more medical colleges for women, and improved care of mothers and infants."—"*The International Woman Suffrage News*," *June*, 1918.

War Work of the Association in India.—"The Association is now embarked on its fifth piece of war work—the opening, with the help of the Women's Branch, of a new Nurses' Club at Bagdad, in addition to those at Bombay, Basra and Amara. More than 1,700 nurses used the Basra Club during March. The Bagdad Club is to be on a larger scale; it is being furnished in Queen Alexandra's favourite colours—mauve, white, grey and green. The furniture was bought, servants chosen, and the other arrangements made in a fortnight, so that the Association has not been lacking in expedition. The military authorities have helped us in every way throughout, while the funds have been provided by the Women's Branch, which has co-operated with us throughout in promoting these schemes for providing these clubs for the nurses.

"Some of our secretaries are yet engaged in another kind of war work; they are at Wellington, working in connection with the scheme to provide men on leave from the front with occupation and amusement. Miss Melcher has written to us from Wellington giving an account of the work. Her work consists mostly of arranging picnics and outdoor expeditions, while other people are responsible for indoor amusements of various kinds.

"She writes:—'We do our work right in the barracks, one whole end of which has been turned over to us, and there we have a large dining room, capable of seating 600 men at a time, games, and reading and writing rooms, a fine skating rink, a shop where the men can buy Indian curios as well as more necessary things, a prayer room and offices. . . . The men are so keen and appreciative, and as they say, "There ain't been many ladies where we come from, Miss," and I think they do appreciate having us round. . . . Some of the men actually call it home, and it is great to see the same men coming back night after night bringing their chums with them.'"—*Woman's Outlook in India*," *June*, 1918.

JAPAN.—Association Work in Leading Cities.—The first general meeting of the **Osaka** Association was held at the Kokaido in Tennoji Park, on April 27th, and more than a thousand girls attended the meeting. A trained chorus of one hundred and fifty voices from the three mission schools in Osaka, Pooles, Wilmina and Baika, sang beautifully, and added much to the pleasure of the meeting. Announcements of the classes offered in the Osaka Association were distributed at this meeting, and already many girls are coming to register for these courses. The Promoting Committee of the Osaka Association is now collecting memberships with the hope of raising the entire amount needed for the work planned for this coming year.

Yokohama Association.—"At the annual meeting in April there were more than six hundred persons present. From the concert given on May 11th the Association realised more than yen 480. The programme was an unusually good one, comprising both Japanese and foreign numbers. Our educational classes now enrol more than sixty girls. Classes are offered in

vocal and instrumental music, sewing, shorthand and English. Every morning at eleven o'clock devotional exercises are held for twenty minutes. Fifteen or twenty girls are always in attendance. Miss Kawai has made a short talk at this time twice and Miss Matthew once.

Tokyo Association.—"The annual meeting of the Association was held in May at the Association building in Kanda, with about 170 members present. Miss Iwasawa of the Friends' School presided. An address was made by Mr. Arima, Governor of Kosuge Prison, on the subject 'Crime and Religion.' Following the annual meeting a farewell party was given for Mrs. Nitobe, the retiring President, and Miss Page, General Secretary, who were leaving shortly for America. A foreign lunch was served cafeteria style to about two hundred friends of Mrs. Nitobe and Miss Page. Following this a maypole dance was given by the gymnasium class, and the dormitory girls gave some stunts representing the Association fifty years hence. On Saturday, May 18th, about forty-five members of the Association went on a picnic to Tamagawa, and were fortunate in being able to visit the grounds of Baron Den, head of the Department of Communications. The girls spent a very happy time, and by selling lemonade and cake started a fund to send delegates to the summer conference."—"*Young Women of Japan*," *June*, 1918.

The Cinematograph in Japan.—"You would be interested in a moving picture investigation which I made in Tokyo this spring. It wasn't exhaustive at all nor authoritative, but I got a lot out of it, and I feel as though I knew quite a bit more about where the youth, etc., spend their spare time and the sort of things they see in the 'movies.' Two of the best which I saw were at the Imperial Theatre and were well known ones more or less instructive in character—'Adventures in Africa,' and '20,000 Leagues under the Sea.' These ran only for a limited period, and the house was packed in the afternoon and evening every day. Then there are two other rather higher class ordinary movie houses where the ordinary daring and adventurous and comical scenes may be witnessed. To realize how popular the movie is one must go out to Asakusa Park to Theatre Street. Here a long street lined on both sides with theatres with long gay advertisements flying in the wind, dramatic pictures of the movies being shown inside, displayed where they catch the eye the quickest, presents a most striking and interesting picture; of course you must bear in mind that the streets are always simply packed with people so that one walks with difficulty. The first one we went into was one that is supposed to be most popular with students. I am sure that you would have blushed with shame to have seen the picture that was running. It was amusing too, for as is true of almost all of them, it was about ten years old style, and decidedly lacking in action! I forgot to say that all the pictures shown are foreign; the Japanese have not become sufficiently skilled in producing them to attract a good audience. The public demands *foreign* pictures. There is rarely an orchestra, but always a piano giving forth the simplest sort of music, which is interspersed periodically between the explanations of the pictures given in loud sonorous Jspanese. . . . I felt ashamed for the ideas of America that were being conveyed to the Japanese mind through this medium."—*From a recent Secretary's Report.*

SOUTH AFRICA.—The Association Training Centre.—The National Training Centre is now in running order, with a prospect of a steadily increasing number of students. The curriculum is as follows:—

Courses of Bible Study:

Old Testament.—Historical and Devotional Study.

New Testament—Historical and Devotional Study.

A course of Comparative Religion:

Missionary Studies (world-wide range).

History and Policy of the Young Women's Christian Association and Sociology. For those training for the Secretariat.
European History (from the 15th Century).
South African History.
Devotional Addresses.
Modern and General Literature.
Theory of Girl Guide Movement.
Experimental Lectures on various subjects by the Students themselves.
Psychology.
Hygiene. First Aid and Home Nursing.
Club Evenings.
Elocution.
Business Meeting, with Records and Reports, conducted by the Students themselves.
Practical Work in connection with:
Girls' Clubs, District Visiting, Factory Work, War Work, Domestic Science, Girl Guide Work, etc., etc.

—"*The Quarterly Record*," *July*, 1918.

In East London.—"The building in which were the Rest and Tea Rooms (usually called simply 'the Rooms'), where most of our Association work has been carried on, and which represented the Young Women's Christian Association to East London, was burnt down in the early hours of Thursday morning, 30th May. A stormy night with a fairly high wind blowing facilitated matters, and by the time news of the disaster was brought to the Hostel at 8 o'clock next morning all was over, only the smoking outer walls of the building remained, and everything belonging to the Y. W. had been reduced to ashes.

"Will any other Branch ever have such a chance of making an entirely new start in work? We sincerely hope not. We cannot but think regretfully of the spacious, charming rooms, dear to us all, in which for four years we have worked, planned and prayed. . . .

"Just at this time of loss there has been a great compensation in the opening of the New Cosmos Club Hall. The Cosmos Club was started when the Young Women's Christian Association work began in East London. Its members have been largely girls working in a sweet factory, the owner of which has now furnished and equipped a beautiful little hall as a club room, where the work can be extended and carried on. The club is to be under the management of the General Secretary of the Association, and the key was handed over and *carte blanche* given to Miss Hewitt to do whatever she thought would be best for the girls, the owner bearing the cost of upkeep. The club is charmingly furnished and most attractive; an excellent piano has been provided, and there is a little kitchen, fitted with dresser, stove, sink, etc., for socials, and a cloak room."—"*The Quarterly Record*," *July*, 1918.

SUISSE.—Travail des Enfants.—"Lors du dernier recensement de la population, en Suisse, on a établi le nombre des enfants qui, dans notre pays, travaillent pour subvenir à leur entretien. L'enquête approfondie faite par le Bureau fédéral de statistique nous offre un tableau très clair de la situation et nous indique la proportion des enfants employés dans les différents métiers.

"En Suisse, il n'y a pas moins de 14,275 enfants qui vivent du travail de leurs mains, enfants âgés de 14 ans et libérés de l'école. Ce ne sont pas tous des garçons; un grand nombre de fillettes—6,034—doivent, à peine sorties de l'école, soutenir la lutte pour l'existence. Même, dans quelques métiers les fillettes sont plus nombreuses que les garçons. La plupart d'entre eux, c'est-à-dire 11,160, se recrutent parmi la population indigène; 3,115 seule-

ment sont des étrangers. Chez ces derniers aussi l'élément féminin est fortement représenté.

"Le plus grand nombre de ces enfants sont tenus de fournir un travail régulier, et sont obligés de lutter jour après jour pour leur pain quotidien. On les rencontre dans toute l'étendue de la Suisse, du lac de Constance à celui de Genève, à la plaine comme à la montagne; et aucun de nos cantons ne peut prétendre que sur son sol il n'y ait point d'enfants que la nécessité n'oblige à peiner.

"C'est dans l'industrie textile que l'on trouve la plupart de ces travailleurs, et c'est là surtout que le nombre des fillettes dépasse celui des garçons. Dans la fabrication des toiles et des tissus, par exemple, on compte 2,370 filles et seulement 842 garçons. La broderie, a elle seule occupe 1,541 enfants; l'industrie de la soie 784 et le tissage de la paille 37. La confection et le nettoyage des vêtements occupe 1,199 fillettes, nombre qui l'emport de nouveau sur celui des garçons. Même dans la fabrication des souliers, nous trouvons 145 filles sur 89 garçons. Celle de produits alimentaires emploie 593 enfants, dont la plus grande partie travaillent à la boulangerie. Les Fabriques de chocolat en occupent 100 et celles de tabac 125.

"L'industrie du bâtiment de dédaigne pas non plus la main-d'œuvre de ces jeunes travailleurs. 998 enfants se recrutant principalement parmi la population étrangère y sont occupés, surtout dans la maçonnerie. En mentionnant cette profession, qui de nous ne pense aussitôt aux petits Italiens qui, avant la guerre, animaient nos chantiers de construction? En revanche, les 154 enfants employés dans la parqueterie sont exclusivement des Suisses.

"Dans la métallurgie, nous trouvons 1,082 enfants dont 334 filles. 411 enfants sont occupés dans l'industrie hórlogère, 231 dans les fonderies, les fabriques de machines et les ateliers mécanique. 87 autres, dont 33 filles travaillent les métaux précieux.

"Dans le commerce, la banque, les bureaux d'assurances, nous en trouvons 579; il y en a 60 dans les services de transport, publics et autres, 37 dans les pharmacies, ou services d'hygiène. La chimie emploie 94 enfants, soit pour la fabrication de matières inflammables, soit pour celle de la soie artificielle.

"La proportion des enfants employés dans l'industrie hôtelière est assez considérable. Parmi les 261 enfants qui travaillent dans ce domaine, 224, dont 98 filles, sont occupés dans les restaurants et les hôtels. On n'en trouve que 3 dans les restaurants sans alcool; en revanche, il y en a 34 dans les pensions alimentaires et dans celles qui louent des chambres.

"Ce qui est remarquable, c'est la grande participation des enfants suisses aux travaux-agricoles. Parmi les 5,407 enfants occupés à la campagne il ne se trouve que 126 petits étrangers. La plupart d'entre eux travaillent à l'agriculture proprement dite, ainsi qu'à l'élevage du bétail. 46 seulement font de la culture maraîchère ou cultivent la vigne.

"De tous les cantons, Zurich est celui qui occupe le plus grande nombre d'enfants. A Genève au contraire, les enfants qui travaillent sont pour la plupart de petits étrangers."—"*Le Journal de Bien Public*," *May*, 1918.

SWITZERLAND.—Club Work for Girls.—"Depuis longtemps je cherchais comment nous pourrions lutter contre les attraits de la rue, les cinémas et toutes les tentations qui assaillent notre jeunesse ouvrière à la sortie des ateliers, magasins, bureaux où elles travaillent. L'idée de salles pleines de lumière et de saine gaité me hantait. Je voyais un club où notre jeunesse travailleuse pourrait venir, le soir, se délasser joyeusement, s'instruire aussi et se sentir bien chez elle. A la jeunesse, il faut de la joie, il faut lui en donner et je cherchais.

"Au mois de novembre, 1917, appelée devant un groupe de jeunes femmes de la classe aisée à parler d'activité pratique, je les entretenais du

travail que faisait et se proposait de faire la ligue sociale féminine et je parlai d'un club à créer. L'idée fut bien accueillie. Quelques-unes de ces jeunes femmes s'inscrivirent tout de suite après cette causerie pour nous aider.

"Le Comité de la ligue se mit immédiatement au travail. Je puis dire que la création du 'Jeunesse Club' fut un vrai miracle de foi. Nous avons trouvé, au centre de la ville, un petit appartement qui servait de bureau et qui semble avoir été fait pour nous. Le loyer en est de mille francs. Ce ne fut pas pour nous affrayer et le bail fut signé. J'ai senti dans ces jours-là toute la puissance de la prière; j'ai compris, que par elle, il est possible de transporter des montagnes.

"Le 17 décembre, le Jeunesse Club ouvrait ses portes. Avec quelle émotion profonde je vis une trentaine de jeunes filles, arriver intriguées et curieuses dans ces salles où on les avait conviées. L'invitation portait: 'Jeunesse Club féminin, rue Pépinet 1, à l'entresol, s'ouvrira le 17 décembre, à 7 heures et demie du soir. Vous y êtes chaudement invitée avec vos amies. Il y aura du thé et de la gaité. La salle est ouverte tous les soirs de 7 heures et demie à 9 heures trois quarts. Le dimanche tout le jour.—Le Comité.'

"Cette invitation fut distribuée dans les magasins et des ateliers.

"Ce soir là, ce fut très gai et nos jeunes ouvrières sont revenues toujours plus nombreuses. Le registre des inscriptions porte: décembre, 176 présences; janvier, 356; février, 566; mars, 679; avril, 675; mai, 802; au total 3,194 présenees.

"Ces chiffres parlent d'eux-mêmes, et démontrent éloquemment la raison d'être de notre petit club.

"Les premiers temps, les soirées se passaient à faire des jeux; puis nous avons offert à nos jeunes filles d'organiser quelques cours, ceux qu'elles désiraient avoir, et les inscriptions furent nombreuses pour cours de gymnastique, d'anglais, d'allemand, de sténographie, de couture, de chant. Chose miraculeuse, il se trouva parmi les collaboratrices de Jeunesse Club des personnes capables de répondre à tous ces désirs. En hiver, les cours furent très bien suivis; avec les beaux jours le zèle diminua, ce qui est naturel, les belles soirées n'engageant personne à rester enfermé devant des livres.

"Nous avons eu maintes soirées intéressantes. Mme. Gos est venue dire de beaux vers; M. Georges Bridel a donné au Jeunesse Club une conférence avec projections lumineuses sur le 'Vieux Lausanne"; puis quelques Vaudoises sont venues jouer des 'Vaudoiseries.' Nous avons été quelquefois plus de 50 dans nos salles. Enfin il y a eu la soirée du Jeunesse Club le mai 18 à la Maison de Peuple, qui a admirablement réussi. Nos finances ont eu à se féliciter de cette entreprise; ce sera avec le produit de cette soirée, soit 420 francs, que nous pourrons payer les vacances de nos jeunes ouvrières. Et nos dimanches, comme ils sont joyeux! En hiver, ce sont jeux, chants, danses qui se succédent; puis maintenant nous faisons de belles promenades, de grandes courses même.

"Il y a pourtant l'heure sérieuse. Le dimanche soir, entre 5 et 6 heures, nous avons des causeries instructives et morales, et je crois que nos jeunes filles ont compris ce que nous cherchons à leur donner. Elles aiment le 'Jeunesse Club,' elles savent qu'elles trouvent en nous des amies; il règne entre elles et nous une réelle amitié, une grande confiance et j'espère que nous pourrons nous faire mutuellement du bien."—*Extract from a Report presented at the Assembly of the Amies de la Jeune Fille of the Canton de Vaud, June*, 1918, *printed in "Le Journal du Bien Public," August*, 1918.

UNITED STATES.—Co-operation with the Y.M.C.A.—"Plans for the **second war campaign of the Young Women's Christian Associations** in co-operation with the third Young Men's Christian Association war fund campaign are developing rapidly. Both organizations this fall face an expansion of their work due to the extension of the war.

"The War Work Council is selecting a national campaign committee, such committee to co-operate with that already appointed by the War Work Council of the Y.M.C.A. to perfect necessary plans for the carrying out of the campaign. Both the Y.M.C.A. and the Young Women's Christian Association will have headquarters in six federal military departments. Various sectional conferences are already under way for the training of leaders and speakers.

"The sum that will be needed for the coming year exceeds ten million dollars, but the campaign is not for millions alone; it is for the morale of the girls and women of America. It is not alone to support the nearly two million women who are working on war orders for our armies overseas; it is to enlist the intelligent co-operation of every woman in the United States and to win this enlistment through the knowledge of what the Young Women's Christian Association is doing."—"*The Association Monthly*," *August*, 1918.

At the Association Training Centre, New York.—"One indication that war and service are being merged in the hearts and minds of the women of America can be sensed in the enrolment of the Summer School at 600, Lexington Avenue this year.

"In addition to the 122 regular Summer School students, there are 22 students enrolled for War Work Information, a separate course which is being made a feature at various city conferences this summer on account of the demand for war workers in women's organizations.

"Furthermore, the lecture course (not a part of the Summer School Session), to train people for part time volunteer work is being given for the third time. There are many enrolled. Because of these three separate opportunities for preparation, the halls of the National Training School are more frequented this summer than ever before.

"The registration for the Summer School is: 37 in Industrial Course, 13 in Physical Education, 6 in Business, 17 in Cafeteria, 8 in Coloured Branches, 9 in Town and Country, 23 in Student, 9 in Special City.

"Those registered in the student and industrial divisions are, for the most part, newcomers to the work of the Association. The special enrolment includes deans of women, high school principals, members of normal school faculties."—"*The Association Monthly*," *August*, 1918.

Hostess Houses in Military Centres.—"As the demand for Hostess Houses increases, the plans for new and enlarged ones continue to be made. fifty-five houses for the white and seven for the friends and relatives of the men in the coloured regiments are now in operation. Twenty-five houses are authorised, eighteen of these are being built.

"Requests from Porto Rico have at last been answered by the authorisation of a Hostess House at Camp Las Casas, San Juan, Porto Rico. Both natives and American troops are stationed there. The house will be like those in the States."—"*The Association Monthly*," *August*, 1918.

Negro Migration.—"The recent mass migration from the Southern to the Northern States of negro men and women appears to be in part an incident of the world war which has for more than three years reduced to a trivial minimum the number of white immigrants from Europe. During the past six months the Federal Government has withdrawn through the draft approximately 1,300,000 men at their age of maximum industrial productivity, twenty-one to thirty-one years. At the same time the inflowing supply of labour, skilled and unskilled, has gradually decreased. With the labour market in this condition the demand upon the United States for products of innumerable kinds is vaster than ever before.

"The largest reservoir of labour open to the agents who are recruiting workers for industry is in the Southern States, where wages have always been lower than in the north and where protective legislation for wage-earning

people is little developed. In many places and in many branches of trade, nominal wages are higher than they have ever been, and the fact that the value of the dollar has shrunk while the cost of living has risen is not usually made known by labour agents to the workers whom they seek to place. We have never had any national policy for safeguarding workers by placing at their disposal trustworthy, up-to-date statements of the facts which they need to know when changing from region to region, from one occupation to another.

"It has therefore been possible for irresponsible labour agents to entice from the southern winters, usually much milder than the climate of the north, hundreds of thousands of coloured men and women for whom no housing fit for the rigorous northern winters had been provided. The fabulous sounding nominal wage was a fetching bait for people ignorant of equally fabulous rises in rent, and in the cost of food, clothing and fuel, when fuel can be had at all.

"Yet this adjustment to strange living conditions has been but a small part of an even more difficult adjustment. Besides race prejudice, which unhappily exists both north and south, these negro men and women have had to encounter a special industrial difficulty. In years gone by unscrupulous labour agents have sent great numbers of unskilled coloured workers to the mines, stockyards, and other centres of industry, where strength was the only quality demanded. Skill, experience, schooling, were held to add nothing to the usefulness of a new *employé* in this work. The occasion for the employment of these emigrants from the south to the north was usually a strike, and white working men who saw themselves replaced believed, and made the general public believe, that whenever southern negroes came to the north, the standard of living of workers already here was inevitably lowered. Therefore negroes came to be regarded as strike-breakers, and that word describes the most terrible enemy recognized by wage-earners who have striven through years of bitter self-denial to build up an organization to protect their claim to life, leisure and a living wage.

"This does not excuse, but it does explain, the dogged determination of organized white men that negroes should not work in their trades. The fatal error of the white workmen has been their refusal to take coloured people into their organizations, and thus strengthening themselves by generously protecting their industrial weaker brothers and sisters. Not until the migration from the south reached such size as to threaten great and lasting injury to the trade unions unless a basis of co-operation could be found did the American Federation of Labour finally vote, at its recent meeting in Buffalo, to organize coloured men and women everywhere in unions affiliated with the American Federation. That act, tragically belated though it was, promises a new day for both coloured and white people throughout American industry."—FLORENCE KELLEY *in* "*Association Monthly*," *March*, 1918.

War Work among Colored Girls and Women.—"Owing to war conditions the work with coloured women is being greatly extended and two hundred thousand dollars of the five-million-dollar budget of the National War Work Council of the Young Women's Christian Association is devoted exclusively to this work. This money is being used to provide the staffs for Hostess Houses, which accommodate the families of coloured troops; for emergency housing for coloured girls in war industrial centres where there is no local Young Women's Christian Association; to furnish field workers for investigation, and leaders of the best type among coloured women. To encourage women to show what they can do in war work in filling the hundreds of industrial positions now at their disposal.

"There are Coloured Hostess Houses at Camp Upton and Camp Dix. Others are being erected at Camps Jackson, Dodge, Sherman, Gordon,

Funston, Grant and Meade. The Camp Upton Hostess House is the training centre for workers who will be sent to the other camps as soon as houses are ready. All winter barracks were used at Camp Upton, but now a new house is being used and a most enjoyable and successful formal opening was held on April twentieth.

"Great stress is being laid on social morality talks, and through these talks thousands of girls are being reached in every section of the country. The War Work Council aims to do everything for the coloured girls that is being done for the white girls. Equality of opportunity and mutual understanding are the two essentials in the coloured girl's development and in her freedom to make the best contribution to the community. The equality of opportunity has come now with the war, with the scarcity of men and with the decrease in immigration; and the mutual understanding is now rapidly increasing."—*From a recent report of the War Work Council of the Young Women's Christian Association.*

Polish Grey Samaritans.—"The Polish Reconstruction Committee and the War Work Council of the National Board of the Young Women's Christian Associations have united their forces to a further plan, which provides for the recruiting and training of a group of young Polish-American women in America, to be known as the Polish Grey Samaritans. The work is under the direction of a joint committee, consisting of Mrs. John R. Mott, Chairman; Miss Sarah S. Lyon, Division on Work in Other Countries; Mrs. Henry P. Davison, Mrs. Harry M. Bremer, Division on Work for Foreign-Born Women, all representing the Young Women's Christian Association, while Mme. Laura Turczynowicz, Mrs. Mary Przbylowska, Miss Elizabeth Packard, and Miss Alice Preston represent the Polish Reconstruction Committee. Both American and Polish experts in social welfare work will be attached to the committee in an advisory capacity.

"In order to offer opportunities for training the largest number two courses have been instituted.

"The first, known as the Polish Probationers' Course, is open to all Polish girls and women over sixteen of good moral character, vouched for by two responsible references. Good health and a speaking knowledge of either Polish or English, with ability to read and write in one or the other, are further requirements, while attractive personality and capacity to work harmoniously with others count as important assets.

"The subjects of instruction offered to the Polish Probationers are—first aid, care and feeding of the sick, general hygiene, an elementary knowledge of the laws of sanitation, and gymnastic drill. No fee is charged; but candidates are asked to provide their own uniforms, consisting of a white apron and veil. Any other equipment which may be necessary, such as charts, gauze for bandages, etc., is furnished by the local branch of the Young Women's Christian Association. Instruction is, as a rule, in the hands of local Polish physicians where available, otherwise an American physician works with an interpreter. On their part it is a labour of love.

"In each community where a group of Polish citizens is interested in seeking the co-operation of the Young Women's Christian Association in this plan joint committees are appointed, with representative members from both sides. The General Secretary of the Young Women's Christian Association and the Executive Secretary of the International Institute Branch for Foreign-Born Women are *ex-officio* members. The local committees receive the applications, register all applicants, select the probationers, and maintain an active interest in their training. At the end of the course, which usually runs three evenings a week for six weeks, the local committee recommends probationers for advanced training, on the basis of written examination

papers, which are then submitted to the Central Committee at the National Board building.

"For those students who have shown more than average zeal and aptitude, and who fulfil certain special standards of character and health, a final and intensive course, known as the Polish Grey Samaritan Course, will be given. The funds of the Committee will permit the training of one hundred candidates on a scholarship basis. A part of this training is to consist of observation work in local hospitals, covering at least four months, under the supervision of the local committee.

"Candidates passing the final tests will be officially recognized as Polish Grey Samaritans.

"The ultimate goal is service in and for Poland, but the Polish Grey Samaritans could be used, should the war continue beyond the completion of their training course, in France, either as nurses' aids in hospitals where there are Polish soldiers, as Young Men's Christian Association canteen workers among Poles, or in other capacities for which their training will have rendered them suitable.

"Candidates who do not pass on as Polish Grey Samaritans will be united to form a Polish Grey Samaritan League in America to stand behind those who go abroad.

"Hitherto our Polish fellow-citizens have dwelt very much apart. We hope that they may welcome, as we do, this present opportunity to join hands in a common effort to establish once more in the land of their origin those normal conditions of living which serve the free development of the individual and the general welfare."—"*The Association Monthly*," *July*, 1918.

Patriotic League.—"The Patriotic League is expanding rapidly; the members now number 410,000. It is a big unifying measure for the young girls in our land; it unifies various lines of girls' work promoted by communities in 421 cities and towns and 445 student centres. The head of the Physical Education Department at the University of Wisconsin said: 'We never promoted any plan for girls' work that succeeded as does this Patriotic League. It must have been a genius who thought of it.'

"It is impossible to estimate the amount of service work accomplished by the League. This includes work for the Red Cross, the Navy League, the Belgian Relief and French Orphans.

"The programme of girls' work falls into the following general divisions:

"1. Recreation planned for girls, and also for girls and men.

"2. Group work needing careful leadership in less formal recreation and games. It includes organized play, dramatic work, and story-telling.

"3. Constructive organized club work. This develops definite responsibility and initiative through Girl Scout Work and Hostess Clubs, and is especially important near camps.

"4. Pressure upon girls to leave school for work necessitates training and education. The Young Women's Christian Association aids in Vocational Guidance Program. Pamphlets on this subject are available."—*From the Report of the War Work Council, June*, 1918.

WEST INDIES.—The Young Women's Christian Association in **Grenada** is working steadily. There is a decrease in the number of senior members, largely due to the continued emigration of young women to the United States and Canada. The juniors are increasing, and some of the senior members are very helpful in the junior branch. The latest effort is in helping to make hospital supplies in a "Work Guild" under the direction of the Governor's wife. The *West Indian* writes: "We understand that the Young Women's Christian Association in St. George's is doing good work in connection with the Red Cross Guild Campaign among the ladies of Grenada."

Women War Workers' Conference in Paris.—A most interesting international conference was held in Paris on August 20th-21st, for representatives of the more than one hundred war services of women in Belgium, Canada, Great Britain, Italy, Montenegro, Roumania, Russia, Serbia, and the United States of America. Mrs. W. K. Vanderbilt had been appointed chairman, but being unable to be present her place was taken by Miss Irene Armes, of the American Young Women's Christian Association, who gave the opening address. She explained that the object of the congress was to bring women war workers together to discuss their work, and to let the women who are unable to leave their homes know they are represented in France by sisters from every corner of the earth and that the women of the Allied nations are working to one end. Miss Rena Carswell, temporarily working with the American Young Women's Christian Association in France, but soon returning to her post as National Secretary of the Young Women's Christian Association in India, Burma, and Ceylon, also spoke of the purpose of the conference, her address being translated into French by a Belgian lady.

During the afternoon sectional meetings were held, the various organisations represented at the conference calling their members together at their respective headquarters. The Young Women's Christian Association conference was held at the Hotel Petrograd, where addresses were given by Miss Harriet Taylor, of the National Board of the Young Women's Christian Association in the United States, Miss Caroline Dow, the Head of its Training School for Secretaries, and Mrs. Emerick of California.

In the evening a banquet was given at the Hotel Palais d'Orsay and attended by 500 women, including French munition workers, French Girl Scouts, and British, Belgian and Serbian Red Cross workers.

On the second day a special meeting was held in the morning to hear addresses by members of the British deputation: the Duchess of Athol, Dame Furse, the Hon. Mrs. Alfred Lyttleton and Mrs. Oliver Strachey. In the afternoon a garden party was given by Madame Poincaré, the wife of the President of the Republic, and a mass meeting of some 2500 women was held in the evening in the Théâtre des Champs-Elysées. Lord Derby, as chairman, read a message from Mr. Lloyd George and the Hon. Mrs. A. Lyttleton, one from President Wilson and Colonel Roosevelt. M. Stephen Pichon, French Minister for Foreign Affairs, spoke on the services of women in the past and their sphere in the new world after the war.